

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVIII.

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NEW SERIES  
VOLUME XXXVIII. No. 18

## Who's Who and What's What

It is said that 109,000 students are receiving \$15.00 a month from the government to help them through college.

A suggestion to those who ought to advertise in The Baptist Record: The institution that is not out for business will soon be out of business.

Senator Sheppard of Texas says from 1933 to 1934 the increase in drunken drivers was eleven times the increase in number of cars. How long will some people stand for this. Or are we a sane nation?

Nebuchadnezzar for his vain glory was given the disposition and habits of an ox. About the best that could be made of some of earth's great ones in our day would be to make a goat of each boasting monarch.

Dr. M. E. Dodd began Sunday an evangelistic meeting in First Church, Shreveport. The music is in charge of the S. B. T. Seminary quartet in which are two of our Mississippi men, Felix Arnold and Lucian Pinnex.

During Baptist week at the Texas Centennial Exposition, June 11, the speakers will be Drs. Geo. W. Truett, R. G. Lee, Pat M. Neff, M. E. Dodd and C. O. Johnson. The program runs eight days and includes a chorus of 500 voices. There are more than 600,000 Baptists in Texas, belonging to 3,153 churches.

Brother W. C. Howard of Forest supplied Sunday for Pastor J. M. Metts of Water Valley. This gave the editor the opportunity to supply for the pastor at Forest, preaching morning and evening in town and in the afternoon at Steele a few miles out, all of which was a happy experience, enhanced by the hospitality of Judge and Mrs. Kent.

Mr. J. N. Barnette of the Sunday School Board in Nashville announces that on Sunday morning at 7 o'clock, May 16, at the Castilla Restaurant, 1115 Washington Avenue, St. Louis, there will be a breakfast for fellowship and to hear reports of State Sunday school secretaries on the progress of county organizations and to hear Dr. T. L. Holcomb. Tickets for 300 are available at 50c.

At Fork Union Military Academy in Virginia where Dr. J. W. Cammack has recently gone to be pastor and Bible teacher, President J. J. Wicker says that Bible study and chapel attendance are compulsory. This evidently has a good effect every way as the enrollment has increased from 97 to 307 in the years of the depression, who come from 27 states and several foreign countries.

Prof. J. F. Evans, Summer School Director for State College near Starkville, announces June 22-26 as the time for Conference of Rural Ministers and Church Workers on the Social and Economic problems of the agricultural community. He says the indications point to a large attendance. He insists this is a conference and not an organization, and that no religious issues will arise. Again he says, "We believe that the problems confronting our rural people are serious and that their permanent solution will be through the application of Christian principles."

Seventeen young people were graduated from the high school at Florence recently. It was the editor's pleasure to preach the sermon on Sunday.

A telescope with a 200 inch disk has been prepared for a University in California. It is thought that billions of stars hitherto invisible, can be seen through it.

The "Mountaineer," Blue Mountain College yearbook is out, dedicated to Dr. and Mrs. Geo. T. Buckley. He is dean and head of English Department, having B.A. and M.A. from Baylor and Ph.D. from Chicago. Mrs. Buckley (nee Latimer) has B.A. from Mississippi College and B.S. in Library from Illinois.

Brother M. J. Derrick says this is how he put the Baptist Record in the homes of Center Terrace Church, Canton: "It was one of the easiest and most pleasant tasks I ever undertook. First you sent copies of the Record to prospects. I then followed up and asked the people and they subscribed. It took work but it paid."

We have received a letter from Rev. T. R. Coleman of Richmond, Va., giving to the Baptists of the South a cordial invitation to meet in Richmond in 1937. Limited space prevents the publishing of this letter which sets forth the attractiveness of Richmond and the fact that the convention has not met there for 29 years. His letter is accompanied by one from the Chamber of Commerce giving assurance of the utmost cooperation.

The City Council of Mitchell, S. D., has discovered that in spite of the state law and the federal law to the contrary, that beer is intoxicating. Bless your souls, children, we told you that a long time ago. Worse than that beer is not only intoxicating, but it will turn an ordinary man into an extraordinary liar, in Congress or out of it, and make him tell you that it is not intoxicating. David must have had the liquor folks in mind when he said, "They go astray from their mother's womb speaking lies."

We hear that First Church, Laurel, has given Pastor L. G. Gates a six months' leave of absence that he may recover his usual vigor. He has for more than thirty years led the work in his part of the state and borne the burdens of a great pastorate. His friends had thought of him as capable of any physical endurance. And he doubtless has the possibilities of many years of service, but a period of relaxation has become necessary to fit him for the work ahead of him. On account of his illness the recent Bible Conference in Laurel adjourned after one day's session.

You will see in this week's Record a full page invitation to the Southern Baptist Convention from the city of New Orleans in 1937. This place is easily accessible, has plenty of good hotels, an ample auditorium for the use of the Convention, reasonable transportation all over the city, many places of historic interest, some of the most beautiful parks and streets anywhere in America, ocean-going steamers from all over the world. More than this two of our youngest and most important Baptist institutions are here, which have been for fifteen years and are now large factors in meeting physical and spiritual needs and in transforming the life of this great city. Let's go to New Orleans in 1937.

Dr. L. R. Christie preached in his meeting at Tallahassee, Fla., and baptized 46, receiving 17 by letter.

A letter mailed at Gloster recently brought money for renewal of subscription to the Record, and no name was signed to the form letter returned. Please let us know.

We particularly regretted our inability to attend the banquet of Mississippi Woman's College Alumnae in Jackson last week, but were prevented by conditions beyond our control. They had a most pleasant occasion, and one of fine fellowship.

We are told that brother G. H. Day of Rosedale has been called to and accepted the care of the church at Marks, giving half-time now with the purpose of giving full-time a little later.

Bureau of Prisons, Justice Department in Washington, shows that federal prisons, reformatories and camps reached a record high in inmates during 1935, after repeal of the prohibition law.

Pastor W. E. Hellen has resigned the care of West Laurel Church and in another month plans to go to the Southwestern Seminary in Fort Worth for special study, remaining perhaps for two years. He has shown great capabilities in his Laurel pastorate and his work will abide.

We hear that Simpson and Lawrence Counties will soon vote on the question of legalizing the sale of beer. We fully expect these counties to vote beer out, but we hope the friends of temperance will rally their forces and bring out such a vote as will completely put the beer advocates to rout, and guarantee the enforcement of the law.

We grow exceedingly weary of the public unctious statements of prominent politicians about the value of religion, when they show so little evidence of knowing anything about it. If there is any such thing as bunk from Bumbomb this is it. What the world needs today is men in the pulpit who believe what they say and know what they are talking about.

From the Executive Committee of the Southern Baptist Convention we learn that Dr. J. M. Nabritt has been elected president of the American Baptist Theological Seminary for Negroes. He has been 27 years pastor of a Negro Baptist Church in Atlanta, for several years president of the Negro Baptist Convention in Georgia having 400,000 members, and a member of the Executive Committee of the Baptist World Alliance. He will also be president of the Missionary Training School to be opened near Roger Williams College next fall. The Negro Seminary is assisted in a small way by the Southern Baptist Convention. Dr. E. P. Aldridge was re-elected executive secretary of the Seminary Commission representing Southern Baptists in the management of the seminary.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.



## Sparks and Splinters

"It is commonly reported that a large majority of those on the relief rolls are not on the church rolls."—C.

The less attention people give to the proper observance of the Lord's day the more do they seem to observe other days and seasons.

Dr. Jno. A. Huff of First Church, New Orleans, assists in a meeting in Victory Memorial Church, Louisville, Ky., beginning April 26.

Now that the winter of discontent is giving place to glorious summer, what are you going to do about it? Get in your car and burn the highway and the gasoline; or send in a good offering to the Cooperative Program? The answer to this will determine whether you belong in the Lord's "Who's Who."

Pastor C. E. Bass of Scooba says the minutes of Kemper County Association will be out in a few days. He adds: Fourteen of the seventeen churches were represented. Growth in the grace of giving was evident in all the letters. Evangelistic fires also burned in many churches. There were 53 baptisms. Receipts through Cooperative Program, \$692.52. Specials, \$361.52.

Three Blue Mountain College students, Georgia Mae Ogburn, Meridian; Frances Moore, Tupelo; and Velma Green, Spring Hope, North Carolina; have been chosen as assistants in the summer work program of Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, by Perry Morgan, manager of the assembly. Ridgecrest is the summer assembly of the Southern Baptist Convention.

Rev. D. A. (Scotchie) McCall held a great spiritual revival in Bude April 1-17. Much interest was shown and much good done. Our only trouble was the church was not built large enough for Scotchie to hold a meeting in; we had overflowing crowds. On Tuesday night five members of the Business Men's prayer meeting of Jackson came down and helped with the services, then Friday night four from Griffith Memorial of Jackson were here to help.—Pastor.

From an editorial in the Religious Herald, it appears that Negroes participated freely in a recent Democratic primary in Richmond, and voted as a "bloc." Another "bloc" was composed of Italians. What is a "bloc"? It is an indigestible stone in the stomach of the body politic. In the city of Memphis the Negroes are allowed to vote when they are willing to vote according to the wishes of the Democratic boss. Otherwise it is against the constitution, written or unwritten.

Rev. Glen Eric Wiley of Tampa, Florida, was with Pastor Silas B. Cooper in a meeting in Calvary Church, Tupelo, in which 45 were added to the church. Brother Wiley says: "We had many mountain-top experiences. This is the fourth time I have been with the pastor, Rev. Silas B. Cooper, and am happy to say that I never have worked with a pastor who is more gracious in his pulpit, or more loved by his people. He and his gentle wife are completely consecrated to the Lord's service, and the Calvary Church will go forward to greater and still greater achievements under their Holy Spirit guided leadership."

Everybody must admire the courage of President Roosevelt in his persistent habit of trying experiments in government policy, particularly in the field of social legislation. To be sure many of these experiments have run afoul of the Supreme Court and some people are comparing his courage with that of the goat that tried to butt the locomotive off the track. But the President is not discouraged. He is now recommending that nobody be allowed to be employed under eighteen or over sixty-five. The next thing somebody will want a law forbidding anybody to go to bed before ten o'clock at night or get up before six. Give us liberty or give us something better.

Bellevue Church in Memphis voted to give Pastor R. G. Lee a vacation of three months and a purse which would enable him to visit Palestine. But considerations in the interest of his work led him to decline with regret their generous offer.

A certain party several miles out in the country from here has written churches and some of our leaders for help. This is to state that on the testimony of those in touch with the situation, conditions do not justify a response. The matter has been referred to us at least twice. Thanks!—An Official, Philadelphia, Miss.

Dr. Robert E. Speer, Secretary of the Foreign Mission Board of the Presbyterian Church, U. S. A., will be the guest of Druid Hills Baptist Church, March 3-5, and in connection with his engagement he will be heard in a nationwide broadcast over radio station WSB, Sunday evening, May 3, at 10 o'clock, Central Daylight Saving Time.—Atlanta, Ga.

The May meeting of Central Mississippi Preachers' Conference will be held at First Church, Jackson, on the eleventh beginning at 9:30 A. M. The program includes Devotional by Theo. Whitfield; Discussions of Bible Reading in Public Worship by H. M. King; Prayer in Public Worship by R. A. Eddleman; "In The Heavenly Places" (Ephesians 1:3 and 20; 2:6; 3:10 and 6:12), by C. O. Estes; Ephesians 1:10 by D. W. McLeod; Ephesians 5:18 by B. L. McKee; Ephesians 2:5-6 by L. E. McGowan; Ephesians 4:13 by P. I. Lipsey, and Epistle of Jude by G. P. White.

Here's last minute information for those going to the conventions in St. Louis: W. M. U. meets May 12-13; Southern Baptist Convention meets May 14-18; Fellowship meeting May 18 (noon) and 19. The Municipal Auditorium is only four blocks from Union Station; Postoffice in Auditorium for convenience of guests; order your mail sent there. Make your hotel reservation. Tell them how long you propose to stay. For furnished rooms address Rev. E. G. Walker, 4930 Northingham Ave., St. Louis. Bring credentials from your church, showing you are a messenger. Street cars and buses charge 10 cents. Taxis 35 cents and up but five people can ride without extra charge.

With eighty-five alumnae clubs formed from New York to Los Angeles, from Chicago to New Orleans, and from Kansas City to Tampa since September 1, and with alumnae gathering from nearly every part of the United States, the National Blue Mountain College Student-Alumnae Association will hold its annual meeting at Blue Mountain College May 1-2. Mrs. May Gardner Black, Murfreesboro, Tennessee, formerly of Jackson, Mississippi, president of the association, will preside. May 1 will be devoted to registration, alumnae executive committee meeting, May Day exercises, dinner, and reception of visitors. May 2 will be given to the meeting of the Alumnae Association, Founder's Day program, luncheon, dinner, and open house.

We may miss something of Jesus' meaning when he said "Ye shall be my witnesses," if we do not remember that a witness may do more by what he is than by what he says. In a trial in court a more effective impression may be made on the jury by an "exhibit" than by a verbal testimony. If the case is that of a man being maimed in an automobile wreck, the appearance of the man crippled for life by the wreck will do more than all that anybody may tell about it. In a murder trial the introduction of the gun, the bullets and the bloody garments will be the most effective testimony. So in witnessing for Jesus a reconstructed life, a wild tongue that has been tamed, a destructive appetite that has been taken away, a selfish life that has been transformed into service and sacrifice, unclean lips that have been made pure, these are the best witnesses to the truth and power of the gospel. Without these all else is emptiness.

First Church, Grenada, will have a Daily Vacation Bible school May 5-8.

There were 55 additions to the church at Pineville, La., in a recent meeting, and 21 at a meeting at Jennings, La.

Somebody very pertinently asks how you can teach self-control in drinking alcoholic liquors, when the first effect of the drink is to weaken self-control.

Dr. L. G. Cleverdon, president of Judson College in Alabama, will preach the sermon and deliver the baccalaureate address for the Baptist Bible Institute May 6 and 7.

Dr. R. Q. Leavell, pastor First Church, Gainesville, Ga., reports the loss on the church house from the storm to be \$60,000. They hope to rebuild though every store was wrecked and many people are homeless.

The Cascilla Church besides overpaying their pastor for April bought him an entire outfit—shoes, shirt, suit, socks, tie, hat—giving them as a token of their love for him. Cascilla leads Tallahatchie County in number of Record subscribers.—Virgil Ratcliff, Pastor.

During the prohibition era the attendance at high schools in the United States increased from two million to more than five million. Since the repeal of the eighteenth amendment the increase is less than one-third of what it was during the prohibition era. "Be not deceived, God is not mocked."

The editor and his wife were among the guests of the Ministerial Association of Mississippi College at their recent annual banquet in the basement of the Baptist Church at Clinton. The special guests of the occasion were ministerial students from Clarke College who came over for the occasion. The service was most appetizing and satisfying and the program of speeches and music was excellent.

Some of our pastors and churches are already planning their vacation Bible schools. Those who have had these schools in past years speak in the highest terms of the possibilities for good in them. Those who want to know more of how they may be organized and conducted to secure the best results may get the proper help from Dr. Homer L. Grice, of the Sunday School Board in Nashville, Tenn. The literature for this purpose is now available. What is worth doing is worth doing well. Vacation is a long period for our young people and it ought to be utilized in our churches for instruction, training and for saving the lives of those entrusted to us.

### SUNDAY SCHOOL BOARD MAKES SPECIAL REQUEST

On January 1, 1936, the Sunday School Board launched a Five-Year Promotion Program in an effort to reach with its ministry, during this period, all the churches, particularly the more neglected and undeveloped churches, in the Southern Baptist Convention, using the associational organization as a means of approach.

According to the most recent figures, we have 24,600 churches, of which number over 15,000 are one-fourth time churches, and about 5,000 are one-half time churches. All of these churches are to be reached and their Sunday school and Baptist Training Union work strengthened, as well as that of the full-time churches.

In cooperation with the State Convention forces, meetings, with selected groups of associational workers, have already been held in a number of states with very gratifying results. Meetings in all of the other states will be held before the summer months are over. To carry forward this greatly enlarged program as we feel it should be done, will require the training of some 20,000 to 30,000 voluntary workers, and the expenditure of approximately \$30,000.00 annually for these five years, in addition to the regular expenditures already being made.

In view of this situation, the Board earnestly requests that the Convention at its forthcoming session shall add no additional amounts to the appropriations being made by the Board to denominational causes.

T. L. Holcomb, Executive Secty.  
J. O. Williams, Business Manager.



# HOW IT WAS DONE

How one pastor does it.

The editor of our valuable paper has asked me to tell how the members are enlisted in keeping the paper in their homes at Ocean Springs. This is very easily done, and briefly told. First, the pastor believes in the value of our denominational papers. For more than forty years he has been a reader of the Alabama Baptist, his old home paper. When coming to this state he naturally felt that he must have the state Baptist paper. Since he has kept the state Baptist paper where he has served as pastor, in the homes of the majority of the active members of his church, he wanted his members here to have that same privilege.

Second. He quietly made a canvass of the homes and told them of the value of the visits of such a paper into their homes. Practically every active family in the church work, readily subscribed for it on this basis: Cash, where that was convenient; and where it was not, then twenty-five cents each month until the entire amount was paid. A simple coin envelope was handed to each of these with the following written or printed on it: Baptist Record—October, November, and so on, for each month. We began with October, is the reason that October comes first. These are handed to the pastor when it is convenient, during the month. Then every few months he sends the amount to the paper. Should some forget, a card is dropped, saying that a remittance to the paper will be made by such a time, and he would be glad to include theirs with the others. Rarely ever does he have to make a visit for the amount. Of course a record is kept so that he can easily see if the amounts have been paid. This is repeated each year.

Yours for service,

J. E. Barnes.

Ocean Springs, Miss., April 15, 1936.

—BR—

## B. B. I. ITEMS

Pres. W. W. Hamilton, New Orleans, La.

Dr. L. G. Cleverdon, a former student, president of Judson College, Marion, Alabama, will preach the baccalaureate sermon and will deliver the alumni address on May 6 and 7.

If requests for catalogs are good indications we may expect an even greater enrollment next session. Our supply is exhausted and the new bulletin is in press. Many applications have been made already.

The annual B. B. I. breakfast will be served at the Mayfair Hotel in St. Louis Friday, May 15, at 7:30 A. M., price 65c. Former students, faculty, and friends are expected. Professor E. O. Sellers will have charge of the program.

Another thousand dollar bond has just been cancelled, bringing our first mortgage down to \$139,500, and making \$59,500 we have cancelled since the Hundred Thousand Club movement began. The debt is dwindling.

A friend writes that he would be glad to see an endowment campaign instituted for B. B. I. We know his past interest in this school and we are sure he will help in this worthy enterprise. The endowment will come.

Rev. Francisco Ramirez, a student from Cuba via Florida, will graduate at B. B. I. in May and has been appointed by our Home Mission Board to work among Spanish-speaking people in and near St. Louis, Missouri.

A nearby pastor on a visit to the Institute spoke recently of our wonderfully fine faculty and spoke particularly of how well-balanced the teaching force is. Thank you! The president appreciates having such worthy things said of our faculty.

## WHY I BELIEVE IN IT

J. D. Franks

Pastor First Baptist Church  
Columbus, Miss.

Before the Executive Committee of our State Baptist Convention Board adopted the Five Thousand Club plan for paying our Mississippi Baptist debts my church had listed that item on the pledge cards used in making its Every Member Canvass for its 1936 budget. Our people were asked to pledge to pay weekly to that cause, over and above their regular pledges to the budget. Thirteen thus pledged, which is a larger number of our members than had previously paid anything in any one year to these debts.

There are three reasons why I believe the Five Thousand Club plan is destined to succeed:

First, it is simple and definite. It locates the responsibility on definite individuals—not on the indefinite, impersonal State Convention nor the equally indefinite, impersonal local churches. Our people have not been developed to the point where they regard a corporate obligation, made by an organization of which they are members and, perhaps, by their own votes, as a personal obligation. Religion is personal and personal motives control our religious responses. Church debts are paid by people who regard them as personal obligations.

Second, it locates the responsibility on responsible, dependable people. If we can secure the promise of five thousand of our Mississippi Baptists to pay monthly "over and above" their regular contributions to the budgets of their churches, we can rest assured that we have enlisted the most loyal, most dependable members of our local churches. In the case of my own church, those who have joined the Hundred Thousand Club, or have pledged to pay anything this year to Mississippi Baptist debts, are in the main tithers. To be exact, out of a total of fifty-nine individuals in my church who are helping to pay our denominational debts, only four are not tithers. This fact, I think, is reasonable and reveals a fundamental principle. Why should any Christian be very much concerned about paying the debts of his denomination when he is constantly refusing to pay the debt of his tithe which he owes to God? We cannot expect "robbers of God" to bestir themselves very much to pay our denominational debts. They are not the people who take religious debts seriously.

Third, it will be a permanent plan. As a denomination, we have lost leadership by changing too often our plans and methods of doing our work. The great masses of our people do little thinking or nothing of the problems with which our leaders have to deal in working out our denominational program. They become confused, sometimes suspicious, when any uncertainty is sensed in the promotion of the program. They require that the denominational trumpet give no "uncertain sound."

Our Executive Committee, undisturbed by the divergent and often unseasoned opinions expressed with animation on the floor of our convention, have decided on this plan. I believe it is a wise decision and that the plan will eventually succeed, if we will consistently work it. And I also believe that we will stick to it until the debts are paid. Surely we can locate 5,000 dependables out of our boasted 260,000 white Baptists in Mississippi!

—BR—

Our sympathy is with Dr. Jno. D. Freeman, Tennessee Mission Secretary, in the death of his mother, aged 78.

Commencement exercises of the twenty-third session of the Northern Baptist Seminary will be held in Chicago May 10-14. The baccalaureate sermon will be by Pres. A. B. Martin of Ottawa University, in Kansas. The missionary sermon by Dr. V. L. Shontz of Springfield, Mo. Graduating exercises include addresses by the senior class and by Pres. Geo. Wheaton Taft.

## MISSIONS—DIFFUSING AND PROVING CHRISTIANITY

David M. Gardner, First Baptist Church  
St. Petersburg, Florida

W. H. Fitchett, of England, in his most remarkable book, *The Unrealized Logic of Religion*, says: 1. "Missions call into exercise, they intensify by exercise, the central motives, the most characteristic energies and emotions of religion; 2. They repeat in human terms that divine passion of pity, of seeking love, of love which takes the supreme form of sacrifice, which is behind the incarnation and explains it; 3. They measure our fidelity to all the great doctrinal conceptions of the Christian scheme: the value of man, the awfulness of sin, the range and tenderness of the redeeming purpose of God; 4. And it may be added that if they disappeared, Christianity would lose one of its divinest credentials. For in missions, as a branch of Christian evidence, there is an unrealized force. They not only diffuse Christianity, they prove it. They are the revelation of a force which can only be scientifically explained on the supposition that Christianity is true."

Here is a comprehensive, profound and pungent pronouncement concerning the Scriptural doctrine of missions. Every pastor should ponder it then pass it on to others. The startling statement made by Dr. E. P. Alldredge: "The world is growing heathen at the rate of 6,000,000 yearly!" should stir Southern Baptists to greater zeal in missions at home and abroad.

### Let Us Answer Our Own Prayers

Dr. Curtis Lee Laws, while speaking to our church recently, mentioned some memories and impressions of early childhood. He said, in substance, that the first prayers he ever heard offered in the interest of missions were prayers offered by pastors in country churches and associational meetings. They were pleading with God to open the doors of heathen nations, for the proclamation of the gospel of light, love and life. He reminded us that the Father answered that prayer and made it possible for Christians to proclaim Christ around the world. He then recalled another period when preachers were imploring the "Lord of the harvest," to raise up young men and women who would enter these open doors to tell the story of His redeeming grace. Likewise that common prayer was answered. A veritable army of the finest young men and women from our Christian colleges and seminaries answered the call of God and challenged us to match their lives with our gifts to missions. Alas, alas, we refused to accept the challenge.

Dr. Laws says: "Christians everywhere should be praying for a spirit of liberality that will make it possible for this great army of young, trained Christians to enter these open doors with the gospel." Yes, we agree. But, since we are well able to do it, is it not a fact that we should forthwith go into our pockets and answer our own prayers by doing some real Christian giving? Let us prove our Christian religion by diffusing it at home and out to the ends of the earth.

—BR—

Dr. Carlyle Campbell has resigned as president of Coker College in South Carolina.

Our best wishes go out to the teachers of Mississippi who held their annual conference in Jackson last week. They do as much good on as little income as any group we know.

S. B. Culpepper recently welcomed 77 new members into the church at Stephenville, Texas, resulting from a meeting in which Ben David preached.

The editor's home has been happy for the past week in having the former office editor of the Record, Mr. J. J. Lipsey, and his wife from Colorado on a visit to the scenes of his boyhood. He has been in Colorado now for fifteen years and the country has been good to him, and the people there have proved most friendly. But his friends in Mississippi are always glad when he comes our way, particularly when he brings his wife with him.



# EDITORIALS

## LET'S KEEP THIS STRAIGHT

While in some parts of the world the Jews are undergoing severe hardships, in America special effort is being made to break down the race prejudice which has operated injuriously against them. Two distinct efforts are being made also to show goodwill toward Jews and elicit interest in their behalf. Of these two one is the efforts of Southern Baptists to preach the gospel to Jews, just as it is being preached to other people. This deserves the earnest support of all Christian people and should have our constant and earnest prayer in its behalf. Southern Baptists are not alone in this kind of work, and we are grateful for all who have a part in it. The other effort to destroy prejudice seems to us a mere negative approach and cannot fully succeed. This is the effort on the part of the Federal Council of Churches to show goodwill by virtually proclaiming that Christianity and Judaism are equally valuable religions. We can have no sympathy with any such propaganda.

In spite of differences in race and religion a Christian can have nothing but love for a Jew, for love is the supreme Christian virtue. He that loveth not knoweth not God for God is love. Nothing but the love of God in us will lead us to love people of other races and other traditions. We need to abound more and more in love, to cultivate love for others and open our hearts as we ask God to make us like our Lord who loved us when we were sinners, and enemies, and laid down His life for us.

With all this said as to the right and Christian attitude toward the Jews there are some facts that cannot be left out of the count. We have no right to assume superior airs towards Jews as such. And we must in all love seek to avoid any unnecessary offense. But we must never allow ourselves to believe, nor encourage a Jew to believe that he is saved because he is a good Jew, or because he is devoted to his religion. A Gentile is not lost nor saved because he is a Gentile, but is lost because he is a sinner. A Jew is not saved because he is a Jew, nor even a religious zealot. The Bible distinctly teaches the contrary. Paul says, "There is no difference for all have sinned and do come short of the glory of God." Again, "The same One is Lord of all and is rich unto all that call upon Him." Again, "Salvation is unto all and upon all that believe, for there is no difference." Again, "He has shut up all under sin." Again, "God is One

Probably the most sensitive point in a Jew's thinking is that he is accused by Gentiles of being a "Christ killer." Two things need to be said about that. First, no Christian holds malice against the Jews of today, nor of any day, for having killed the Lord Jesus. It is not only illmanners, but bad religion to taunt Jews with the murder of Jesus. The other thing that needs to be said is that the Jews did reject their Messiah and are accountable to God for the sin. He came unto his own and his own received him not. They said "His blood be on us, and on our children." They invited the curse of rejecting the Messiah. And they are bearing the curse of rejecting Him to this day.

We have just been reading the early chapters of the Acts of the Apostles. Peter in talking to Jews did not hesitate to charge them with the murder of Jesus. See Acts 2:23, "Ye by the hands of men without the law did crucify and slay." See Acts 3:13 "Whom ye delivered up and denied before the face of Pilate, when he had determined to release him . . . and killed the Prince of Life." Again, Acts 4:10, "Whom ye crucified . . . He is the stone which was set at nought of you builders." This must be preached to Jews and Gentiles till all have repented, and He shall justify the circumcision by faith and the uncircumcision through faith."

## ARE WE CHRISTIANS?

This question is asked in all seriousness, even with anxiety of heart. We need to face it squarely and solemnly, and try to answer it honestly. It ought to be faced without hysteria, soberly. Who shall determine the answer to it? Who but Jesus himself? What standard does he give us by which we shall decide? These are matters of eternal moment, of the greatest and gravest consequence to ourselves, and to the world which is in sore need of genuine Christians.

How may I know that I am a Christian? This is not the same exactly as How I may know that I am saved? That takes us into the theological question of the conditions of salvation; and we at once think of repentance and faith, of the substitutionary atonement, once resting on the finished work of Christ, and his promise to those who come to Him. We have heard people say that knew they were saved who were guilty of some utterly unChristian things. More than this, we have had a gracious experience with the Lord, and gracious evidences of His favor; and yet find in ourselves some things utterly contradictory of all that is Christian. It may be easy to become a Christian. But we find it exceedingly difficult to be a Christian. It is painful how we fail to measure up to the requirements Jesus gives for the Christian.

We had the opportunity in a recent Sunday school lesson to learn the requirements which Jesus laid down for those who purpose to lead the Christian life. To be a Christian means to come to Him, to submit to Him, to follow Him, to accept Him as the one authority whose teachings we accept and whose word we obey. Jesus believed in thinning out the disciples to a stand. He did not want people to be deceived about what discipleship implies and necessitates. There were many who took it lightly in His day just as there are many who seem to take it lightly today. They were hangers on who went with the crowd when it meant no sacrifice and suffering.

Now there went with Him a great multitude: and he turned and said unto them, "If any man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple." It is difficult to conceive how he could have made the terms of discipleship more difficult. Jesus wants no fictitious disciples who will fail him at the crucial moment.

There are several things involved in these words which we need to get clearly in mind. And the first of them is that religion is essentially a relationship between a man and Jesus Christ, a personal and reciprocal relationship. It is not agreeing with what He says. It is not simply adopting His conception of life and trying to follow it out. It is not merely accepting the teaching of Jesus as the best philosophy of life available. It is not avowing that the sermon on the mount, nor any part, nor the whole of the teaching of Jesus is the best guide for conduct. It is accepting Jesus Himself, in His own person as the Lord and Guide and Director. A man might conceivably adopt Jesus' teaching as the norm of life and yet have nothing to do with Jesus and think that he has no further need of Him. That is not to be a Christian. To be a Christian is to be brought into such relation to Jesus Christ as shall absolutely determine our relationships to everything and everybody in all the world. Nothing short of this can satisfy the meaning of His words in this paragraph in Luke 14:25-35.

Notice the deliberateness and all inclusiveness with which Jesus speaks when he defines discipleship. It goes deeper than any natural relationship, deeper than all human relationships. The translators have sought to bring this out by the use of commas after father, and mother, etc. He takes them up one at a time; He leaves none of them out; wife, children, brothers, sisters. And then he goes down to the root and says,

"Yea and his own life also." The relationship to Jesus supersedes and surpasses all of these. Jesus is not seeking to dissolve the family tie, nor to weaken any bond of affection. He is deliberately choosing the most sacred earthly ties, and all of them, to show how profound, how deep-rooted, how all-controlling is the tie that binds us to Him.

When He speaks of hating any of these to whom we are bound by the tenderest ties, he is using it only relatively, that is speaking by comparison. He would not reduce the ardor of love for members of the family. He would accentuate all filial and fraternal affection. But as great and worthy as these are they are as hatred compared with the love which we owe to Jesus and the loyalty with which we should adhere to him. As a man must leave father and mother to cleave to his wife, so and more also must one subordinate all natural affection to personal devotion to the Lord Jesus. Yea, Jesus says unless any does this, "he cannot be my disciple." Three times in this paragraph those words are repeated.

We have looked through a large telescope at the planet Venus, sometimes the evening, sometimes the morning star. It is beautiful and luminous as it shines out, reflecting the rays of the Sun which gives it its light. Again we have seen it through a smoked glass as it passed between us and the sun in what is called the transit of Venus. In this case it is but a small black speck on the face of the sun. So by comparison is human love, so beautiful and attractive as we see it between mother and children, or between brother and sister. But when put against the love which we owe the Lord Jesus, it is as darkness in the presence of light.

There are yet expressions in this paragraph which are if possible stronger still. Jesus said, "Whosoever doth not bear his own cross, and come after me, cannot be my disciple . . . So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." These words can mean nothing less than death to the world and to self and sin. It means to bear the shame and suffering which separate us from the world and the flesh; to die to selfish aims and ease, to become oblivious to the world's appeal of pleasure and profit; to walk with Him the ways of toil and service.

Who then is a Christian? Which of us can say we are living the Christian life. Can we say, "I have been crucified with Christ, and it is no longer I that live but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me"? Can we sing in all sincerity

Jesus, I my cross have taken  
All to leave and follow thee  
Destitute, despised, forsaken  
Thou from hence my all shalt be.

Do we realize that not only this is the essential quality of the Christian life (this crucifying of self for the sake of Jesus) but that it is the only kind of life that will do the world any good. That is what Jesus means in the closing verses of this paragraph when he says, "Salt therefore is good: but even if the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: men cast it out." The only way Jesus could save the world was by way of the cross. The only way we can be instrumental in saving the world is to be crucified with Him.

May the Lord lead us to where we can say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

Brother B. W. Walker of Hollandale will assist Pastor L. W. Ferrell and Griffith Memorial Church, Jackson, in a revival meeting, May 3-10. Good preparation is being made by visitation and cottage prayer meetings.



FOR BLUE MOUNTAIN

The Baptist Record was particularly pleased to set forth last week some of the charms and attractions of Blue Mountain College. Any word from the editor was crowded out from that issue, but we cannot let the opportunity pass to express the great pride which Mississippi Baptists have in this excellent institution. The school was founded on faith in God and the deep sense of need of training for the young women of Mississippi. The Lowrey family from the time Gen. M. P. Lowrey and his noble wife laid the foundations, have given of their best in service and loyalty and devotion.

These qualities have gone into the making of the institution and into the characters of the women who today constitute the alumnae. The service they are rendering to the world cannot be measured in money. What the college made has gone back into the making of a better college and into the transfiguring of lives that have blessed and honored every good cause.

The service that is being given today is worthy of all the best traditions of the past, and is in no respect below the standards of those who outlined its course. All that is best in Christian ideals has found a home within its walls, and is finding expression in the lives of our women. Its past has the halo of grace and its future is circled with the rainbow of hope. All honor to the men and women who have put their lives into it. All blessings on those who have shared and will still share its benefits.

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## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

*This one thing we do, pay our debts.*

### CALVARY BAPTIST CHURCH OF TUPELO FOLLOWS NOAH'S EXAMPLE

The week following the terrible disaster at Tupelo, Calvary Baptist Church of that city sent to the Baptist State Board office \$118.00 for the work of the Kingdom. This reminded the writer of Noah's offering to the Lord when the flood was over. About the time Noah made his offering, the Lord spoke of his connection with succeeding generations. We have evidence in the example of Calvary Church that faith like unto Noah's still exists.

This church prior to this offering had sent to the Board office since January 1st this year \$354.74 for the Cooperative Program and \$173.65 designated for interests which participate in the Cooperative Program receipts, making a total to date since January 1st of \$646.39. These contributions were made while the church has been engaged in its building program.

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### BRIAR HILL CHURCH SETS A WORTHY EXAMPLE

The Briar Hill Church, Rankin County, while in Sunday school the third Sunday in April thought of the distress of the brethren in Tupelo and this country church expressed its sympathy by contributing \$22.87 towards the relief of their brethren in the storm-torn area. This is a worthy example and could easily be followed by churches throughout the state.

The citizenship of the State has been generous in providing for the physical comforts of the people of Tupelo. Their spiritual needs are doubtless at present just as important, for the storm did great damage to the church property.

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### CAMPAIGN BEGINS SEPTEMBER 15TH

According to the decision of the Baptist State Convention Board in its annual session last December, the campaign for funds with which to pay the Convention debts incurred in the interest of our schools will begin September 15th

and continue for two months.

This will be the order unless the Five Thousand Club can secure its number of members at an early date. Our debts must be paid in some way. Our people have been given an opportunity to become members of the Five Thousand Club. Five thousand members giving \$1.00 per month can pay our debts. Our creditors will wait if this club can be perfected at an early date; that is, will wait until the club yields a sufficient amount for taking care of maturing obligations. But if the club is not completed within a short time, it will be necessary to put on a campaign for the purpose of raising funds.

All churches and all members, except those who are doing their part through the Five Thousand Club, will be earnestly appealed to in the campaign.

\$7,000.00 of interest is past due and \$17,500.00 in bonds. \$16,000.00 will come due in interest June 1st and \$29,000.00 of bonds will mature December 1st. Every dollar of this can be met by December 1st if our pastors as a whole want it paid to the extent that they will make an earnest appeal to the membership to become members of the Five Thousand Club and will at the same time do their part in making contributions. We cannot fail with the proper pastoral leadership. We cannot succeed without it.

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If there are churches which have not made a contribution to the cooperative work this year, it is not too late to do so now. It is never too late to help a worthy cause. Every participating interest is in need of funds and every church and every member needs the blessing which will come as a result of doing his part. Because of the need of the participating interests and for the sake of those who are trying, every church

should make an offering next Sunday and send it immediately to the State Board office and join their brethren who are making possible the on-going of the Kingdom.

From many quarters word comes that material prosperity is returning. This is well and good, provided our spiritual prosperity keeps pace with our material prosperity. This balance cannot be maintained, unless those who receive share with others. A negative religious life is never a Christian life and a life which does not share what it receives has no right to claim to be Christian.

—BR—

Dr. L. O. Leavell of Gadsden, Ala., furnished the editorials last week for the Alabama Baptist.

Temple Church and First Church, Miami, Fla., will consolidate and are looking for a pastor to succeed Drs. Geo. Hyman and J. L. White who both resign.

If the government is getting deeper and deeper in the red all the time why doesn't somebody suggest that Alvin Karpis be licensed to go on the road to rob any and everybody who comes along and split with the government. Wouldn't that be simpler and cheaper than chasing him around over the country in a vain effort to catch him, and then go through the cost of convicting him? That is the argument used for licensing the liquor sellers. And Karpis doesn't leave a trail of drunks behind him. He only takes your money. "Who steals my purse steals trash." But good names are wrecked by the liquor dealer, homes broken up, business ruined and souls sent pell mell to hell. And the government gets the revenue. The man who urges the sale of morality for revenue is either a moron or a reprobate, or both. What fools these mortals be.

## MISSISSIPPI BONDS

	Maturity	Price	Approx. Yield
\$3,000 BOLIVAR COUNTY, Gen. County Ref.—5¼%.....	May 1, 1955	116.55	4.00%
1,000 GULFPORT Refunding—5½%.....	June 1, 1951	109.75	4.60%
3,000 MERIDIAN, Sep. Sch. Dist.—5¼%.....	May 1, 1946	110.25	4.00%
3,000 CITY OF VICKSBURG—4¼%.....	Aug. 1, 1952	110.55	3.40%
7,000 WASHINGTON COUNTY—4%.....	Feb. 1, 1952-55	Av. 107.75	3.40%
(County Wide Road District)			
8,000 WARREN COUNTY—4¼%.....	\$1,000 Feb. 4, 1947		3.50%
	2,000 Feb. 4, 1948		3.50%
	2,000 Feb. 4, 1949	Av. 112.84	3.50%
	2,000 Feb. 4, 1950		3.50%
	1,000 Feb. 4, 1951		3.50%
5,000 JONES COUNTY, Dists. 1, 2 & 5—5¼%.....	Oct. 1, 1955	116.76	4.00%
2,000 FOREST, W. W.—5¼%.....	Feb. 1, 1952	103	4.95%
2,000 SHARKEY COUNTY, 4th Dist.—5½%.....	July 1, 1945	98	5.75%
(Including Anguilla)			
500 INDIANOLA—5¼%.....	July 1, 1954	94	6.30%
4,000 SHARKEY COUNTY, 5th Dist.—6%.....	Nov. 1, 1943	102	5.70%
(Nitta Yuma, Vickland and Panther Burn)			
18,500 ISSAQUENA COUNTY, Watson Road Dist.—6%.....	\$2,000 March 1, 1943	102	5.65%
	2,000 March 1, 1944	102	
	2,000 March 1, 1945	102	
	2,500 March 1, 1948	102	
	2,500 March 1, 1949	102	to
	2,500 March 1, 1950	102	
	2,500 March 1, 1951	102	
	1,000 March 1, 1952	102	
	2,500 March 1, 1953	102	5.80%
10,500 WAYNE COUNTY, Court House—6%.....	2,500 Sept. 1, 1953	106.70	5.40%
	500 Sept. 1, 1956	106.07	5.50%
	2,500 Sept. 1, 1957	106.23	5.50%
	2,500 Sept. 1, 1958	106.38	5.50%
	2,500 Sept. 1, 1959	106.52	5.50%

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## THE PREACHER AND WOMEN

Student J. Herrick Hall, Church Problems Class,  
B. B. I., New Orleans

—o—

The implications of serious nature held in the given question are such that no simple set of rules or ritualistic prohibitions will solve the crises which arises out of it. This subject is too far-reaching for me. If ever man felt like saying at the beginning of a paper, "I don't know why they called on me. There are so many others who are so much better prepared to deal with this question than I," I feel like saying it today. Yet, I have a hesitancy in saying that for some would surely take offense.

Different views of the given question might be taken. We shall not deal with the reclamation of preachers who have had tragedy with this question. Nor shall we deal with the viewpoint of the unmarried preacher and women. We are to think of the average pastor, his wife and children, in an average church, the membership of which is composed of the average number of women and the relationship involved therein.

We shall deal with three phases of this subject:

First, some general observations.

Second, the preacher's reputation.

Third, the preacher's character.

In general terms: There are sufficient things for conversation among preachers without glorying in tell-tales of experiences with women. Nothing is more disgusting than to hear a man who is dedicated to religious work tell how the women run after him. Either his ego is warped or his sense of values is out of balance. We have all run into or been led into delicate situations but there is nothing in such of which to boast and little which will bear honest retelling.

Let us realize that there are bad preachers and bad women. A Southern co-ed college dean of women thought that all her girls were sufficiently pure to take the nun's veil. In the general run of the population there are about as many bad people as good ones. But in the church, the bad ones are in the minority. But they exist and we must face that fact. Let us get down out of the clouds of idealism and recognize the brutal fact that some of our preachers and women members are living in a manner foreign to Christian principle. Now, were it possible to segregate these people there would be less difficulty for those who try to do right. But in this world the sheep and the goats run together and the wheat is still with the chaff and there is little we can do to separate them. Therefore, if they are among the churches, it is wise to know them and to know how to deal with the situations which arise because of their presence.

Preachers ought to know as much as possible about women as related to this question. Unfortunately some preachers in life accomplish in corpulence and august dignity and preception that which is achieved by a Buddhist idol. We should recognize that just being preachers does not immunize us from temptation and sin. We are human and we are men. It is not yet to be said of man that he is non-promiscuous. Only recently in our own country has man become monogamous. Most men marry women who are like their mothers and girls marry men like their fathers. Perhaps they do this subconsciously. There is a subconscious attraction between people complementary types. The heathen man feels that attraction and responds to it. The civilized man feels that attraction and compels himself to re-act morally. The Christian feels that attraction and by the power of God can conquer even the evil desire that might have been in his heart. But the reaction of the civilized and Christian man is achieved through hard struggle and keen perception. As far as our character is concerned, it is wise for us to remember the dangers of the attraction which women complementary in type to ourselves possess. If we develop a keen enough perception

to recognize this subconscious emotion, we do well. It is evident that everyone else around us can see the results of this subconscious appeal. And if all around us can see it, we ought to be able to see it. Unless a man is just downright base and carnal, his difficulty with this question from the standpoint of his character will be limited to those individuals who are subconsciously complementary to him. But as far as his reputation is concerned, there are two classes of women he should prudently consider. First is the young woman of religious bent, of emotional capacity, and of frustrated or unflowered romance. A preacher will seldom become involved in a scandal with a young woman of this type. But he can get himself into a real situation without half trying. It might end up in a divorce and marriage to the young woman but that means to sacrifice the call of the ministry or go to some other denomination. We mention this group of women to point out a very grave danger—especially if the preacher is young and romantic and is mated with an emotional, social, and intellectual inferior. The other particular group of women to receive our special observation are those who have had husbands and lost them. Not all good women are to be branded here as of one calibre. I am not dealing with personalities but with issues. If a woman has been married her life has been full and if she possesses an evil objective and an over-plus physical personality, she can often make a simple or even a strong minded man putty in her hands. Now, married men are her special predilection and if it can be a preacher so much the better. There are sociological reasons for this that need not be brought in here. A Russian Jewess once said to me, "I feel that I can invite you to my house without creating suspicion. If you come, the neighbors will think you are trying to make a Christian out of me. If some one else comes, there might be scandal." You may never have met these things but you will and you ought to be able to do the wise and Christian thing quickly.

In the common courts of law, a man is thought to be innocent until he is proved guilty. But not so if the question before us is that of a preacher and a woman. In this instance the common procedure is for everyone to believe a man guilty until he proves himself innocent—and just try to prove your innocence. This phase of our subject cannot be dealt with too frankly. Now just what constitutes evidence? More than not it is just augmented hearsay unless you were a witness to the act. And I remember the court story of the three eye witnesses who saw the murder and each one said a different man committed the crime. To be sure there is evidence but in cases related to our subject men and women are many times crucified on crosses of gossip rather than actual sins.

More than anything else to amaze me about this subject is the fact that fellow preachers too often lead the rank and file in presuming the guilt of the innocent and in lending fuel to the flame of scandal. I have been embarrassed time on end by preachers coming to me and saying, "Oh, have you heard what they caught brother John Doe doing? Well, I was not a bit surprised. I thought all the time he was that sort." God forbid that preachers shall sink to such slimey depths as to be scandal mongers and character assassins. Perhaps brother Doe did fall. But he may need your help and your prayers. Or perhaps by telling the sordid story, you may kill that spark of good influence which in his better moments he set in motion. An unscrupulous secretary to one of Southern Baptists' leading men once whispered an ugly story about him to me and though I did not believe it then and do not now, it remains on my memory as a blot to his good name. I wish I could say something in this paper to cause every person who hears it read, to vow that with God's help they will never so long as they live repeat a story, either true or untrue, fact or fiction about a preacher of any creed. It would be a tribute to our faith

if we would do this. Preachers get very little in this life on earth. They are deprived of a permanent home, close personal friends, domestic life, plenty, and retirement at the proper age. One of their chiefest possessions is their name. And yet fellow preachers or preachers' wives will take that name and with a whispering campaign malign it and crush his heart, break his home, give his children an inferiority complex, and destroy his Christian influence. There are a lot of us who are going to be speechless at God's judgment when He asks us about these murderous tongues of ours.

Now may we pass from the general observation to the reputation of the preacher. Our reputations are of such value that we ought to protect them and uphold them. Let us be practical. A simple rule here will give light. For the sake of your reputation, never allow yourself the company or presence of a questionable woman unless you are in the joint presence of a trustworthy friend.

You need an office and it should be at the church. It is difficult to study at home with a wife, unless you make your home a morgue of solemnity and quiet. When you go home, go there to live, to enjoy your family, and to share the responsibility of rearing the children. Have regular office hours. It will help your Sunday night sermons. It will help the people who need you in finding you. By establishing an office and setting regular hours, you will then be in a position to announce from your pulpit that you will hold conferences with anyone who desires—by appointment. Let this rule apply to the men as well as the women. Have a phone in your office and teach your people to carry on their work in a business like way. Then if an undesirable individual wants an appointment, you will have time to have someone present for the conference. You can thus safely separate your days work from your homelife. You will live longer, be loved just as well, and your family will be a lot happier. I might caution that when you announce your conference plan by appointment, never tell the people why. You will offend the good people and will not help the situation. There are many good things which never need to be said.

The problems of visitation are related to our reputations also. When you make a social call, you should be accompanied by your companion. The man who never visits without his wife either has no children, or home problems, or does little visiting, or to do it neglects his children and home problems. It will be impossible for your wife to go with you everywhere you visit. She has more to do than to be a safety valve to her husband's reputation. Let us face this question with some sense. There will be scores of times when it will be necessary for you to communicate with members of the Sunday school or other organizations and though many of these communications can be made on the phone, you will of necessity have to go to see some of them. And then in sickness you will have to go and in death and sorrow. Many times you can deliver your message without going into the house. Rather than set a rule of never going, we should endeavor to be judicious about where and when we go. You can go some places and others you cannot. Also, when you have pastored a place for years and some mornings you make a pop call to the home of a good woman and she invites you into her kitchen to sit and visit a moment and taste some culinary accomplishments she has just finished, it would be a good time for you to know how to draw a line between being a prude, a fool, and a gentleman.

Jealous wives have done much to ruin the reputation of preachers. There may be grounds for lack of faith in some husbands, but there is nothing good to be said about jealousy. If a man's wife is the publicity bureau for an adverse rating against him, few good words can be expected from the people of the world who stand on the side lines. If a man and woman cannot live together without being jealous, then for the



sake of the well-being of the living children and to negate the sure hell for the unborn they should live separate lives and on separate hemispheres if possible. If jealousy is due to neurosis or neurosthenia, then the services of a psychiatrist should be engaged in the hope of a cure. If jealousy is the work of an idle mind, then one should be assigned sufficient tasks to keep the mind busy. If jealousy is the result of pure meanness and indisposition, perhaps regeneration might help. No wife has the right to ruin her companion by remarks that generate in a cess pool of envy, doubt, hate, distrust, malice, and sin. Nor is this the prerogative of a husband. There is nothing scriptural or otherwise to indicate that anyone should tolerate jealousy. First, be a gentleman, and then demand the respect a gentleman should have.

You will be talked about. The preacher who thinks his name has never been sullied would have apoplexy if some device could open a scroll upon which all the defaming words said about him were registered. And if each ugly thing said bore the signature of its author, he would be amazed by the names of many whom he considered best friends and well-wishers. What people say about you as a preacher does not depend so much on what you do as it depends on what people think you have done and what they wanted you to do. Placate them or coddle them and you are a saint with all the virtue and righteousness of a Gabriel. But call them in righteousness indignation what they are and frustrate their selfish and hell-originated plans and you are immediately labeled a Nero, or a Benedict Arnold, or a Mussolini, or a thief, or a seducer, or a pervert. The lowest depth of depravity in the slander of preachers is yet to be sounded.

But what are you going to do when they slander you? Deny? Denounce? Fight? Sue? Run? Lose sleep and your appetite? Become spiritually warped? There was a preacher in Texas about whom a very ugly story was told when he was young. He was tremendously disturbed about it and decided that he would put a written denial in the local newspaper. Before doing this he went to one of the senior deacons of the church for counsel. He told the deacon the pathetic story of how his heart was crushed that such a maligning story had been told against him, and he vowed to high heaven his absolute innocence. In utter desperation he asked the deacon, "What shall I do?" That gentle old man gave him an answer of deep philosophy. He said, "There is one thing you can do and that is rejoice." The young preacher said, "Of what have I to rejoice?" And the old deacon replied, "You can certainly rejoice that the maligning story told on you is not true." For one who is innocent there is comfort in remembering Him about whom it was said, "He was a wine-bibber, ate with sinners and publicans, broke laws, taught rebellion and treason, and was a blasphemer." They killed him but death could not hurt him. They may kill you too; but if they do, so die that even your death will be a vindication of your innocence. Don't cheapen yourself by wrangling and law courts and fistfights. If you are true your reputation though assailed, will ultimately complement your character.

The relationship of this question to character: The greatest human possession and the most far-reaching in holding the forces of human experience in line is self respect. It will toll a warning bell in every temptation. It will hold when all human devices fail.

The greatest spiritual possession is The Comforter. The Scripture says "as thy days so shall thy strength be." This strength is not ours to wield against temptation unless our heart has been fully dedicated to God. You won't have so much trouble with a willing and contrite heart.

Temptations are always lurking in ambush for God's men. The only person beyond temptation is the one in the grave. Our reactions to temptation are not constant. Some days we would not sell ourselves for all the riches of the universe and on other days we would give ourselves away

in weakness. Hunger, privation, sorrow, disappointments, domestic strife, the power of sin—all these and legions of other experiences cause our resistance to temptation to fluctuate from heroic heights to shameful depths. What shall we do with temptation to resist and overcome it? First, trust implicitly in God with a heart that is thoroughly dedicated to Him and with a life that is rich in personal devotion. Second, keep your hands and your mind employed. Third, exercise wisdom and prudence. Skirt every possible pitched battle with temptation. Fifth, put your hand in the Father's hand. When my little boy was learning to walk, many times he stumbled and bruised his head. I reached out my hand to him and he put his hand in mine and learned to walk without falling. Mr. McKinny has expressed this thought with his words "place your hand in the nail-scarred hand."

A final word. Hold fast to your self-respect. Do not sell it for a mess of pottage. Remember that the first offense is most often an opening of the door into a veritable chasm of failure, frustration, and debauchery. Once you plunge into the maelstrom of lust, seduction, infidelity, and impurity, the mighty downward pull will engulf you completely or will maim you spiritually, morally, and physically.

The world will doubtless never hear about your personal fight for righteousness. You would be embarrassed for everyone to know your own struggle. But if you overcome by faith, ministering angels will come to you also and the sublime height to which your soul will climb will exalt your heart toward Him who knew no sin.

#### IS IT REASONABLE

It sometimes happens that people remain under the wrong impression for decades and even centuries. A flat world, for instance, was the prevailing idea for centuries. Just as the right way was discovered or found out about a flat earth, so some right ideas need to arrest our attention about funerals. In the minds of some people a funeral must take precedence over all other services. It is allowed to disrupt Sunday school, preaching service, or anything else, according to the convenience of a funeral director. People do not take the time to consider anybody's convenience but the funeral directors. The preacher is not asked if he can officiate until the time is set, and of course he is expected to lay aside all other plans and conform to a plan about whose making he had no voice. This is not right and fair to the preachers.

Preachers are supposed to suffer much in silence and much they have suffered in Mississippi, in regard to funerals. What is meant by this statement? Are they not willing to help out in the hour of sadness and distress? Surely they serve gladly in this capacity. No charge of unfaithfulness can be laid against them on this score. The failure lies on the side of those who are comforted by the preacher.

In Mississippi it almost never occurs to those who have lost a loved one that the preacher may have been to some expense in helping them. The undertaker may drive one, two, three, four or more miles to serve them while the preacher drives even a hundred miles to comfort them. The undertaker is paid well, but the preacher may get "thank you." Possibly he is told that he can congratulate himself that he is the choice of the family. This appeal to his pride may pay his gas bill and replace his tires, but confessedly there is doubt about that. The best people in the world live in Mississippi, and the only reason that such gross injustice obtains here is, that nobody has called attention to it. That is the purpose of this article. It is time that such unreasonable expectations should come to an end.

It frequently happens that a town preacher is called out to serve the surrounding territory for a distance of fifteen and twenty miles. All of these people are not members of his church but

they never offer to pay his expenses—if so, very seldom. This is very unreasonable.

No suggestion is made here that a preacher who lives in the immediate community where a funeral is held, and who is out no expense for the funeral should have compensation. But even on such occasions it would not be any sin to show appreciation. In many states it is the established custom, and not a bad one.

Any family who can pay one, two, three, or more hundred dollars for funeral expenses surely ought to pay the traveling expenses of a preacher to preach the funeral. So mote it be.

—Observer.

#### "CHURCH MUSIC" Pointed Paragraph I. E. Reynolds

#### No. 17. Physical Equipment for a Music Program.

Few churches consider seriously the matter of proper physical equipment for the music program, of which there are several phases. Some of the more essential things will be mentioned. 1. Instruments. Our churches depend upon the pipe organ, the reed organ, and the piano for their accompaniments. The piano is not a church instrument, and the writer believes it is in a great way responsible for much of the jazz and ragtime music which we have in our churches, because of its adaptation to this style of playing. The pipe organ is the best church instrument, however, its cost has been prohibitive for many churches. The reed organ is far better than the piano for church music. Organ companies are now building unit pipe organs at very reasonable prices. The sensation of the year has been the Hammond organ, which is an electric organ that will no doubt revolutionize and help to solve the question of organs in our churches. It is a wonderful instrument and its possibilities are unlimited. It is a substitute for the pipe organ but only the keenest ears are able to distinguish the difference in the tone quality. It is nominal in price. Its upkeep and running expenses are negligible compared to the pipe organ, as it never gets out of tune. I am mentioning this because of what I hope it is going to mean to the average and smaller churches that are unable to buy pipe organs. Whatever instrument is used should be kept in tune and in good repair. 2. The orchestra and brass band, which have a wonderful place in the church if given proper consideration and attention. The orchestra for indoor services; the band for open-air meetings. 3. Hymnals and song books. The church should be well supplied throughout with an abundant supply of our denominational Church Hymnals, used in each department; if this is not possible then secure the most select and practical song book of merit. 4. Choir library. It is very necessary for the best choir work consisting of a splendid repertoire of octavo music, anthem books, cantatas; also educational, reference, and reading music literature. 5. Choir platform. It should be practical in its location and construction; immediately behind the pulpit is usually the best location; it should be elevated; its size should depend upon the seating capacity of the auditorium. 6. The light system should have special attention, all of which should be indirect but brilliant. 7. Choir room. This is one of the most necessary essentials to choir efficiency. It provides for last minute instruction and prayer before going to the choir platform; for rehearsals; a place where wraps and hats of choir members can be left; a room the musicians can call their own. Much could be said in respect to the physical equipment as to its type, character, and what it means to a good music program, but the brief space allowed in this paragraph will not permit further discussion. Give due consideration to the essential music physical equipment.

Roger Williams three cent stamps will appear May 1st.



# Y. W. A. FOCUS WEEK MAY, 10-16

Y. W. A.'s our eyes are upon you as we plan for and observe "Focus Week." "The Window of Y. W. A." carries many splendid suggestions. The plan of the Indianola girls is given on this page. Congratulations to them! Four memberships in the 5,000 Club. Use these articles in your Y. W. A. meeting. Pass your "Record" on to your Y. W. A. Counselor. Thanks!

Yours in Yoking, Working and Abiding,  
Edwina Robinson

## Plans for Focus Week

1. Sunday morning: Pin roses on people by girls in the vestibule.
2. Sunday night: Sit in choir. In charge of music. Pastor gives special recognition.
3. Monday night: Mother and daughter banquet.
4. Tuesday night: Tableau. The women of the Bible. Also miscellaneous shower for Miss Marriott (Margaret Fund Student).
5. Wednesday: Personal Service. Mail out tracts of Stewardship and Personal Service to business men. Visitation day.
6. Wednesday night: Demonstration program for Negro girls.
7. Thursday and Friday nights: Study Course.

—Indianola Y. W. A.

## District Y. W. Winners—Stewardship Declamation Contest

- District 1—Juanita Williams, First Church, Jackson.  
District 2—Nell Mullens, Cleveland.  
District 3—Frances Boushe, Grenada.  
District 6—Ethel McKeithen, Poplar Springs Church, Meridian.  
District 7—Polly Love, Main Street Church, Hattiesburg.  
District 8—Yvonne West, Brookhaven.

## Why I Plan to Attend the First State-wide Y. W. A. Camp at Castalian Springs July 28-August 1

An early morning bugle call to get up. Breakfast with a huge family of girls. Early morning watch. Classes. Conferences. Inspirational speakers. Hobby groups. Singing. Fun. Laughter. Swims. Tennis. Work. Play. Fellowship. Parties. Study. Hearts and hands joined around a flickering campfire with God in our very midst. Goodnites. Prayers and Bibles.

These are some of the things that run through my mind as I enthusiastically reflect on the possibility of attending our first State-wide Y. W. A. Camp. What could be more fun? What could afford a more genuinely happy and profitable vacation?

There are several reasons why I plan to attend the first State-wide Y. W. A. Camp. I will have a splendid opportunity to meet many of the greatest religious leaders that our South has. I feel that this will give me a wider Y. W. A. vision. Then the contacts with Mississippi's finest girlhood—for it will be there—will add much to my life, for "we are truly a part of all we meet."

This Y. W. A. Camp will give the very finest fun and pleasure possible for Christian leaders to give. Our fellowship and fun there will enrich our lives to the extent that we will go back to our local Y. W. A.'s with an overflowing supply of new ideas, suggestions, and lots of advice.

I am going to Castalian Springs to get closer to God. I am sure He will be in every meeting and every minute of fun. Let's begin praying right now to that end.

I challenge you to start planning now to attend this first State-wide Y. W. A. Camp at Castalian Springs, July 28-August 1—to meet Southwide leaders, Mississippi's finest girlhood, and God and to become better acquainted with

all of them. It will add more to your heart and life than you can possibly imagine.

—Frances Dozier

## What Mission Study Has Meant To Me

Mission Study has meant to me a change in attitude toward all mission work both at home and across the waters. It has increased my desire to have a part in the great Christian work that is being carried on to give Christ to the world. The more one knows about a thing the more interested one becomes. So it is with Mission Study—the more one studies missions the more interested one becomes in the work being carried on in that great field.

Mission Study has opened my eyes to see the needs of the world. A poet has said that we are part of all that we have met—so it is after studying missions, we become a part of it. One can not have one's heart in the work unless one has studied the needs and the different phases of the work. The more one studies about this great kingdom cause the more one wants to help share and carry the burden. Our hearts are made to realize more forcibly that in Christ there is no East or West in Him no North or South, but one great universe of love.

It is not possible to be a true Missionary Baptist in heart unless one knows something of the mission work that is being carried on by our denomination.

The Mission Study books are wholesome and packed full of information that Baptists need to know. There is no better way to become a well-informed Baptist than to study the mission books prepared by our great leaders.

Through studying missions I have been able to go with the missionaries through their days of work and know partly the trials and tribulations that they have to undergo—also the happiness and joys they share. This makes it possible to sympathize with the workers more as they go about their Father's business.

—Rosalind Talbert,  
(Holder of an official Seal)

## What Ridgecrest Meant To Me as Y. W. A. President

I'm hoping that from this informal conversation one who has no confidence in the benefits received at Ridgecrest and another who knows the lasting influence of ten glorious days in "the land of the sky" you may glean something of what the title suggests that I should like to tell you:

"It's not which way the wind blows but the way you set your sails." Set your sails for Y. W. A. camp at Ridgecrest!

"Well, why on earth do a thing like that? Aren't there camps much closer home where we can have ten days full of good times? It seems useless to me to go all the way to North Carolina just to have a good time."

"Aren't you president of your Y. W. A. for next year? Don't you want to give those girls the best there is in you? Do you really think you are now capable of leading the religious activities of those girls?"

No, of course not—but there isn't much to do, you know. Why, last year our president just announced things and the girls were interested right off. It's true that she went to Ridgecrest but I don't see where that had anything to do with the ability she had to cause girls to do things just because they wanted to. We had a very exceptional group of girls, anyway. Also, our president's determination never to give up certainly inspired all of us. If conditions are as favorable this year I won't have any trouble at all."

"So you think the smoothness with which your Y. W. A. went forward 'just happened'?"

"Well—No—, not exactly. You see—we had

an exceptional bunch of girls."

"Let me tell you something! Did you know that during those ten days your president spent at Ridgecrest she received a challenge? There were sessions especially for college students; there were study courses to challenge her for missions; there was a Stewardship declamation contest to help her to know more of her duty to God; there were hikes through the mountains to reveal Him more wonderfully in nature; there were campfire services at the time of day when God's voice can be heard most distinctly; there were leaders about as young as she to show her that God wants her best now while she is still young—there was all this and more which might be summed up in the one word CHALLENGE."

"Then there was INSPIRATION to meet that challenge. Hearing of the great deeds of those who had become great in His Kingdom work in spite of rather than because of circumstances, personal chats with missionaries and leaders who said, 'It's not which way the wind blows but the way you set your sails,' a realization of the real worth of Prayer and Faith—these account for the set purpose of this one who seemingly led so easily. She had learned to say with the Apostle Paul, 'I can do all things through Christ who strengtheneth me.'"

—Inez Gunter.

## County Y. W. A.

If several girls stood at a window and looked out it is probable that they would see much more than would one girl, if she looked out alone? Our associational Y. W. A. is rather young and inexperienced but there is no reason for its not becoming a strong influence. Y. W. A. girls—most of them—are old enough to be of financial aid to our denomination, and those who are not financially independent know what they want and how to go about doing it. So from an intelligent, enlightened group of young women, working for the same cause, toward the same goal, and under the same ideals permanent good is sure to come. The ideals of the Y. W. A. all have as the ultimate aim a well rounded life that will tell for Him.

Our organization is fundamentally missionary and that means at home as well as away from home. There are many things in our own county that need the attention of young women—personal service to be rendered to needy people. And that word service is really the thing that Y. W. A.'s want to experience. Our knowledge of needs does not mean much, if we do not use the knowledge. The young women in the association are not looking for the place in life that gives most to them but through which they can give the most of themselves to others. And it seems that one could not set up a nobler aim than that we strive to serve unitedly in our community and even to our neighbors around the world.

In a few years it is probable that the associational Y. W. A. will include every Y. W. A. in its territory, have regular meetings, a definite program to work out for the year, and a real task to do.

—Nellie Ruth Herron

Plans are on foot to vote beer out of Covington County.

PASTORAL CHANGES: E. N. Weaver goes from Rayville to Jennings, La., succeeding N. B. Wallace, deceased; D. A. Youngblood resigns Immanuel Church, Baton Rouge to accept a call to a church in Texas; V. G. Miles goes from Duquoin, Ill., to Cameron, Texas; W. H. Moore goes from Caddo to St. Louis, Okla.; H. A. Turner goes from Norphlet, Ark., to W. Memphis; L. P. Fleming from Portogeville, Mo., to Luxora, Ark.; R. C. Blalock goes from Oklahoma City to McLoud, Okla.



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## The Baptist Record

Published every Thursday by the  
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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### North-Central Bible Study Union

This body met with Fellowship  
Baptist Church, Bellefontaine, Web-  
ster County, Miss., April 20, 1936.  
The writer failed to get to the meet-  
ing but Rev. R. B. Patterson, the  
secretary, reported.

Rev. J. L. Dorroh presided. Ser-  
mon outlines in the morning. Ser-  
mon by Rev. E. R. Henderson on  
Faith. It was helpful and thought  
provoking. We studied Matthew 10  
and 11 in the afternoon, led by R.  
B. Hicks, J. B. Middleton, Vernon  
Wilson, and J. W. Hicks.

The following brethren were  
present: J. W. Hicks, R. B. Hicks,  
Johnnie Carroll, J. N. Eudy, E. R.  
Henderson, Jesse Dorroh, Joel Dor-  
roh, R. M. Lewis, J. E. Gore, J. B.  
Middleton, Cooper Hartley, Vernon  
Wilson, R. B. Patterson, W. L.  
Meadows and C. W. Bailey. Old  
brother Carroll who is 80 years old  
told of his joys in the Lord and  
admonished us to fight on in the  
battle for the Captain of our sal-  
vation.

Dinner was served as per the  
usual fine style and quantity.  
Meeting goes to Monta Vista next  
time. It was a very profitable and  
enjoyable session.

—o—

Rev. and Mrs. L. T. Grantham,  
of Philadelphia, carried a car and  
truck load of young people to the  
Bible school at First Baptist  
Church, Fort Worth, Texas, last  
week. Some of them returned by  
way of Coffeeville and reported a  
great meeting. Friday morning of  
last week the Granthams and some  
who went to Texas with them spoke  
over the radio from Kosciusko,  
Miss.

A letter from Rev. O. P. Breland,  
Crawford, Miss., says: "I shall be  
glad to be with you at Scuna Val-  
ley the first Sunday in August."  
He helped us a year ago and was

invited to be with us again this  
year.

At item in the Neshoba Demo-  
crat: "Rev. J. R. Davis has accept-  
ed the call to serve as pastor of Mt.  
Nelson Baptist Church (Neshoba  
County) and will conduct services at  
11 a. m. and 8 p. m. on the fourth  
Sunday."

Brother Coyt Hill, of Neshoba  
County, was recently licensed to  
preach by the Oak Grove Baptist  
Church. He is a son of Mr. and  
Mrs. Willie E. Hill and a young man  
of promise. He preached near  
Winona last week for Pastor Gran-  
them.

Rev. Clyde Bufkin of Newton  
County has been pastor of Mount  
Carmel Baptist Church in Neshoba  
County for perhaps more than ten  
years. He has done a good work  
with the people of this church and  
community.

Mrs. Lowrimore, wife of Rev. W.  
H. Lowrimore, pastor of Cedar  
Grove Baptist Church near Coffee-  
ville, was recently carried to the  
hospital for treatment. She has  
been in poor health for several  
months. It is hoped that she will  
be greatly benefitted by her trip to  
the hospital.

Prof. O. P. Breland: "Our school  
will close in two weeks. Wm. Bur-  
gin, state senator from Oktibbeha,  
will make our address and Dr. E.  
F. Wright, pastor of the First  
Baptist Church in West Point, will  
preach the sermon the first Sun-  
day in May. We have all been re-  
elected for next year."

Pastor C. E. Patch has just clos-  
ed his revival meeting at Grenada  
First Baptist Church. Full reports  
from the meeting have not been  
received. Pastor Patch seems to be  
a strong preacher, not afraid to  
speak his mind and stand un-  
flinchingly for the doctrines of the  
Bible.

Rev. R. C. Barham is pastor of  
Oak Grove Baptist Church in north  
Neshoba County. This old church is  
very near to this writer. This was  
the first church to venture to call  
him when he began to preach. For  
three years as a "boy preacher" he  
let them worry with him there.  
Best wishes to all of them.

Many will be turning towards St.  
Louis in a few weeks. Let us pray  
that it may be the best meeting  
that old body has held in years.  
Also strive to make it a success by

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W. T. DOUGHLOS, Business Mgr.  
C. Z. HOLLAND, President  
Newton, Miss.

paying up all pledges and thus  
make a fine business report. The  
spiritual side of the work is the  
main thing but usually when there  
is no business prosperity there is  
no spiritual prosperity. God helps  
them who helps themselves. Go,  
pray and pay.

## FREE TICKETS TO ST. LOUIS—FREE HOTEL ROOMS RIDE THE RECORD TO THE S. B. C. Let The Baptist Record Give You a Ticket

—o—

With the cooperation of the Illinois Central Railroad the Baptist  
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Forest ..	44	Lucedale ..	54	Wiggins ..	52
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If desired a good room with bath at one of St. Louis' best hotels—  
HOTEL MELBOURNE—will be furnished free. Four subscriptions pays  
for one night; eight pays for two nights, etc.

This offer applies to subscriptions at \$1.50 per year. However, sub-  
scriptions may be taken for less than one year and they will count in  
proportion to the time. For instance, two six months subscriptions will  
be counted as one subscription, three four months subscriptions equals one  
year's subscription, etc.

NOTE: With a clergy permit the number of subscriptions required  
will be just one-half the number shown in the table above.

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## Southern Baptist Convention

St. Louis, Mo. May 13-18, 1936

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# Illinois Central System



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

Lesson for May 3

How to Develop Christian Strength  
Longer Lesson, Luke 17; Printed  
Text, Luke 17:1-19.

I. Four Brief Lessons at the Close  
of a Busy Sabbath. (Vv. 1-10)

These ten verses mark the closing stage in Luke's story of a sabbath afternoon in Perea. Jesus turned to His disciples after rebuking the Pharisees for their scoffing. His teaching is a sequel to that which went before.

(a) Concerning Offenses (Vv. 1, 2)

Jesus recognized world conditions then and now. All about those who lived then and now, there and everywhere, there were and are circumstances which caused and still cause His "little ones" to stumble and fall and fail and sin. Just outside my own dear little city, on every highway which leads out of it in any direction, there are said to be saloons running openly in flagrant violation of the law of our state—sinks of iniquity in which manhood is mastered by sin and womanhood is debauched. There are said to be gambling dives wherein costly gambling devices are in open operation in violation of the law, not only, but of every rule of honor or fair play, gambling devices which are robbing childhood of its pence and aiding in growing a generation of gamblers.

The Lord saw that men would sin, that the immature disciple would fall through occasions of stumbling, and He does not excuse the fall, the stumbling, the sin: but He traces the sin, the evil-doing, back to the reason for it, back to the cause of it, the wicked men who cast the stumbling block, the cause of the fall, the temptation to sin, in the path of other men. And of this man He says that his guilt is greater than that of the little one who falls.

Our Lord pronounces woe upon the man who thus casts a stumbling block in the path of such a little one as he here designates. He does not define the woe. He leaves its awful content to the imagination. He says of it that it is so terrible that the fate of a man who had a great millstone tied about his neck and in this condition had been cast into the sea would be in a better case than the man who caused one such "little one" to stumble. Worse the fate awaiting the one who thus tempts another to sin than that of a man who is seized, has a millrock tied about his neck, and is thrown headlong into the deep sea.

(b) Concerning Forgiveness.  
(Vv. 3, 4).

He is going right on, but he is turning the picture. What if my brother does put a stumbling block in my way? or in the way of another, what is to be my attitude towards him? With the desire single in my mind to rebuke him for his

own good, I am to point out to him his fault and tell him it is wrong. If he repents, I am to forgive him. Not once only am I to do this, but, if as often as seven times in one day he put a stumbling-block in my way, or seven different stumbling blocks, and comes to me and says he repents, I must forgive him every time. If he puts a stumbling block in the way of anyone, it is my first duty to rebuke him. Then, if he asks forgiveness, I am to forgive him.

(c) Concerning Faith. (Vv. 5, 6)

"And the apostles said unto the Lord, 'Increase our faith.'"

This was not simply Peter making this request. It was all of them. They recognized their inability out of the faith they then possessed of measuring up to this lofty standard. That they should be required to forgive seven times in one day the same man who had wronged them in seven different ways, was just too much for them. They prayed Him to give them a firmer grip upon the eternal varieties if they were to be required to live on this lofty plain.

Note the answer of our Lord. "If ye have faith as a grain of mustard seed." No more faith than that, Lord? "I am not talking about much, at all, I am talking about sort. I am not meaning quantity, I am talking about quality. A mustard seed is a little thing, but it is alive, and that is what I mean. Have you a faith that has life, as the mustard seed has? There is no impossibility to a living faith. It is not more faith you need but faith of a different kind—living faith. And this because that which lives is powerful."

Out in Rankin County at old Mt. Pisgah, there is a graveyard in which sleep the forefathers of that hamlet who fell went to their reward almost a century ago. Those who remained alive of one family, a prominent family no doubt, raised rounded brick vaults above the graves of their dead. There may be seen one such grave, designed by its makers to keep inviolate the resting place of the one buried beneath it for many generations. Long years ago a tiny pine mass floated from some pine burr high up on a tall pine tree somewhere in that vicinity, and chanced to fall upon the mortar between two of those bricks built into the roof of the vault above the grave. Moisture fell upon the pine mass, and the same shower softened a tiny bit of the mortar so that the sprouting pine mass sent a hairlike root into it. Other showers alternating with the shine of the sun nurtured the tiny pine tree, and it grew, sending its branches farther up and its roots farther down, until today the pine tree is fully fifteen inches in diameter, having sent a taproot straight down through the grave, the rotten coffin, the very mold of the dead man buried there. The pine mass was alive, and so was powerful to push the carefully laid brick aside and make for itself room in which to grow.

(d) Concerning Service.  
(Vv. 7-10)

There is always the danger of

pride. Men who have much faith must needs pray, "Lord, take the pride out of our humility." So when a disciple has done his very best, let him realize that it is no more than he should have done. When His slaves hear His commands and do them, let them remember that they have only obeyed His words, and that there is nothing for them to boast of.

He was warning them of the sin of pride, but He was not assuring them that their Lord would leave them to serve Him with no reward for so doing. In another connection, He had assured them that their Lord when He came and found His servants watching, would cause them to sit down while He Himself served them. He is the servant of the Father who utterly empties Himself. He is the Lord of the servants who will honor His own servants and give them seats of honor and service at His own dear hands.

II. Ten Lepers Cleansed.  
(Vv. 11-19)

This is a familiar story which falls in beautifully with the subject we have chosen for this study. Behold these ten wretched men in prayer to the Savior for cleansing and receiving at His hands the priceless boon which made them fit to be servants of God most high. Note some facts.

(a) Common Suffering Blots Out Distinctions (V. 16).

"He was a Samaritan." The Jews hated the Samaritans and the Samaritans hated the Jews no less. But these men were all alike grievously afflicted now, and this common affliction knit them together into one party. You will note that their prayer was "Jesus, Master, have mercy on us." They made common cause. Their troubles had melted them into one. A great danger or common need will do this. During the late World War, many nations forgot their ancient

grudges against each other and got together in the performance of a common task, to obviate a common menace and combat a common danger. Pity of it is that as soon as the war was over, they remembered their national hatreds again.

It is only by such a forgetting of personal and racial antipathies and a uniting in a common cause and purpose to advance the Kingdom of Christ that we shall become well developed Christians. Men who hate just do not grow big. Hate shrivels the soul, dwarfs the mind, stunts the growth. It was this fact recognized and appreciated by that great negro educator which made Booker T. Washington say, "One thing I defy you to do. You can not make me stoop so low as to hate you; this I swear you shall not, can not do."

(b) Christ Succors the Needy.  
(V. 14).

"Go show yourselves unto the priests." He did not court the friendship of the rich and refined for the comforts such friendships might have secured for Him. He came not to be ministered unto by the socially elite or the wealthy. He never refused to assist the rich or the cultured, but wherever He did this or does it now, it is always a case of the Master's helping the needy. The millionaire may be the

(Continued on page 15)

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# THE COOPERATIVE PROGRAM RECEIPTS FOR FIRST QUARTER, 1936

The financial record of the amount furnished by the churches for Cooperative Program enterprises during the first quarter (January, February and March), 1936, is herewith published. The amounts for the Cooperative Program objects, and distributed to the various causes according to the allocation adopted by the State Convention Board, are in the first column and the amounts for designated objects are found in the second column. If the name of your church does not appear in this list it is because we have received no contribution from your church during this period. Please check this record carefully and report to us any lack of agreement of these figures with the record of your church treasurer. If your church has funds in hand for the Cooperative Program objects please remit to our office at once in order that your contributions may be counted in this year's record of the Southern Baptist Convention.

A. F. Crittendon,  
Promotional Secretary.

Church	Co-Op. Program	Specials
Antioch	183.35	6.00
Corinth 1st	10.00	99.50
Corinth West	25.00	14.00
Hinkle Creek	8.55	11.35
Kossuth	22.87	
Rienzi		
Tishomingo Chapel		
<b>Benton County</b>		
<b>Bolivar County</b>		
Boyle	18.00	32.86
Cleveland	8.00	170.00
Duncan	24.29	19.07
Gunnison	5.00	8.00
Merigold		12.00
Morrison Chapel		13.85
Pace	9.71	32.73
Rosedale	58.14	22.87
Shelby		36.35
Skene		7.47
Shaw	32.00	18.00
<b>Calhoun County</b>		
Bruce		2.00
Calhoun City	150.76	31.00
Derma		4.30
Midway		7.00
New Liberty	3.06	
New Providence	5.30	
Pittsboro		9.00
Vardaman		1.05
<b>Carroll County</b>		
North Carrollton		1.00
Vaiden		3.00
<b>Chickasaw County</b>		
Amity		5.50
Egypt	75.00	25.00
Houlka		9.00
Houston	75.00	144.04
Mt. Olive	8.80	
Providence	4.50	
Woodland		1.00
<b>Choctaw County</b>		
Ackerman		59.70
Beulah	11.40	3.20
Clear Springs	2.15	
Concord	13.00	1.11
New Zion	2.15	.75
Providence		2.50
Weir	10.00	34.70
<b>Clay County</b>		
Pheba	15.00	11.00
West Point 1st	250.00	1,215.88
West Point West End	.31	
<b>Clarke County</b>		
Center Ridge		4.99
DeSoto	2.00	1.50
Enterprise	15.40	35.00
Harmony		10.10
Montrose		10.85
Oak Grove		1.62
Pachuta	31.67	8.45
Quitman	150.27	15.75
Shubuta		5.28
Souenlovie		3.82
West Enterprise		3.00
<b>Coldwater Association</b>		
Hernando	25.00	101.20
Olive Branch	6.00	32.00
<b>Columbus Association</b>		
Artesia		21.70
Border Springs		5.80
Columbus East End		1.00
Columbus 1st Church	386.34	343.76
Hebron		1.00
Kolola Springs	3.00	6.00

Church	Co-Op Pro.	Specials
Mayhew		5.00
Mt. Vernon	24.46	7.80
Mt. Zion		1.00
New Salem		16.00
<b>Copiah County</b>		
Bethel	2.75	4.25
County Line		11.15
Crystal Springs	199.29	88.07
Damascus	5.00	
Gallman		4.09
Gatesville		3.00
Georgetown	25.00	47.49
Hazlehurst		201.05
Hopewell		2.50
New Zion	24.75	7.00
Pilgrim's Rest		1.25
Pine Bluff		3.55
Pleasant Hill	3.78	13.86
Sardis		2.55
Shady Grove	35.00	58.19
Smyrna	3.00	
Spring Hill		19.11
Strong Hope	6.00	13.55
Wesson	11.00	15.35
<b>Covington County</b>		
Collins	75.00	22.10
Leaf River	10.47	
Mt. Olive	39.00	25.00
Providence	40.93	3.67
Salem	22.54	12.00
Seminary		12.00
<b>Deer Creek Association</b>		
Churches of Ass'n.		75.00
Anguilla	30.23	34.75
Arcola	71.48	18.46
Belzoni		27.77
Carey	4.60	1.70
Catchings		2.75
Four Mile	1.50	
Gooden Lake	3.70	6.25
Greenville	133.40	344.66
Hollandale	50.00	31.34
Leland	677.19	300.36
Louise		11.00
Midnight		15.60
Rolling Fork	71.50	51.35
Silver City		1.70
<b>Franklin Association</b>		
Bude	9.00	6.00
Concord		4.16
Hamburg	6.24	3.80
Homochitto	18.00	4.00
Hopewell	9.37	5.55
McCall Creek		26.65
Meadville		16.35
Natchez 1st	50.00	100.00
New Salem		2.50
Quentin		11.00
Roxie	50.00	42.00
Sarepta	5.30	
<b>George County</b>		
Agricola	5.25	6.25
Barton	7.62	9.13
Lucedale	73.00	73.85
Rocky Creek	14.99	25.93
Shady Grove	30.00	
<b>Greene County</b>		
Leaf		6.81
Leakesville	53.23	33.81
McLain	12.00	
Pine Level	6.00	
Pleasant Hill		5.75
Unity		1.20
West Salem	7.50	
<b>Grenada County</b>		
Elliott		3.00
Graysport		3.00
Grenada 1st	620.85	264.10
Holcomb	4.50	8.50
<b>Gulf Coast Association</b>		
Sharon		1.10
Biloxi 1st	50.00	75.86
Biloxi 2nd	5.00	8.00
Gulfport 1st	10.00	189.73
Grace Memorial	11.50	
Handsboro		1.00
Long Beach	5.00	8.75
Lyman		12.30
Pass Christian	6.00	3.00
<b>Hinds-Warren Association</b>		
Antioch	19.50	11.50
Bethesda		2.20
Beulah		11.00
Byram	3.50	
Chapel Hill	8.33	
Clinton	337.50	572.52
Edwards	2.00	4.00
Jackson Calvary	579.54	470.24
Jackson Davis Memorial	27.47	6.50
Jackson First	373.24	526.21
Jackson Northside	52.33	11.50
Jackson Parkway		87.70
Learned		6.40
New Salem	5.00	6.00
Palestine		6.35
Pocahontas		22.00
Raymond		36.20
Salem	41.75	14.60
Terry	50.50	42.80
Utica	24.00	54.50
Vicksburg Bowmar Ave.	35.95	72.45

Church	Co-Op Pro.	Specials
Vicksburg 1st	266.01	171.43
Waltersville	3.00	
<b>Holmes County</b>		
Cruger	26.10	16.37
Durant	185.39	66.00
Ebenezer	6.00	
Goodman		10.85
Lexington	20.57	15.50
Pickens	11.50	27.25
Pleasant Ridge	3.65	
Tchula		7.14
West	27.76	10.48
<b>Itawamba County</b>		
Fulton		20.20
Shiloh		3.50
Union Grove	3.20	
<b>Jackson County</b>		
Escatawpa		1.00
Ft. Bayou	3.30	
Moss Point 1st	80.00	10.81
Most Point East		10.00
Ocean Springs	8.00	3.50
Pascagoula 1st	12.00	19.00
<b>Jasper County</b>		
Bay Springs		203.58
Heidelberg		7.41
Louin		6.25
Montrose	6.56	10.72
New Concord	9.05	
New Fellowship	7.00	3.60
Pine Grove		9.45
Shady Grove		5.00
Stringer		4.85
<b>Jeff Davis County</b>		
Antioch	16.65	14.95
Bassfield	5.00	18.32
Carson	12.25	11.55
Ebenezer		1.00
Hathorn	2.24	
Hebron	13.61	10.00
Prentiss	186.66	101.46
Whitesand	25.00	10.20
<b>Jones County</b>		
Ellisville	139.16	107.04
Fairfield		1.80
Laurel 1st	451.28	494.73
Laurel 2nd	129.74	57.51
Laurel Wausau		5.00
Laurel West	73.20	9.50
Liberty	5.00	2.00
Lowrey Creek		5.49
Moselle		7.46
Pine Grove	13.36	
Sandersville		3.20
Sharon		1.70
Soso		6.30
Summerland	32.86	8.00
<b>Kemper County</b>		
Blackwater		4.87
Electric Mills	4.00	10.55
Scooba	24.50	17.62
<b>Kosciusko Association</b>		
Ebenezer	3.03	
Kosciusko 1st	363.30	382.45
McAdams	20.00	4.35

Church	Co-Op Pro.	Specials
McCool	10.00	5.00
Pleasant Ridge	2.00	
Sallis	20.90	41.32
Stump Ridge		2.85
Unity		1.00
Williamsville	7.71	2.50
<b>Lafayette County</b>		
Anchor	11.00	
Clear Creek	2.50	
New Prospect		2.00
Oxford 1st	308.06	267.49
Shiloh	11.50	
<b>Lauderdale County</b>		
Causeyville		3.20
Concord	1.65	
Daleville		3.00
Goodwater	1.00	9.50
Hebron		3.60
Kewanee	100.00	6.00
Liberty		2.00
Macedonia		2.25
Marion	12.00	14.30
Meridian 1st	678.68	367.50
Meridian 8th Ave.	7.50	8.67
Meridian 15th Ave.	27.00	31.58
Meridian Highland	67.00	11.00
Meridian Poplar Springs	39.62	190.59
Meridian Southside	120.00	108.92
New Hope		3.00
Oak Grove	28.00	20.00
Russell	3.00	13.00
Salem		3.00
Toomsaba	1.00	7.00
<b>Lawrence County</b>		
Silver Creek-Calvary	24.49	82.10
Carmel	9.90	7.94
Monticello	206.49	75.79
Newhebron	5.00	71.30
New Hope	1.50	
Oak Grove		3.75
Oakvale	5.00	4.01
Shiloh		1.00
<b>Leake County</b>		
Carthage		28.78
Edinburg	7.50	4.26
Freney	2.00	
Lena	9.00	67.27
Mt. Zion		8.27
New Hope		3.00
Standing Pine	10.73	
Tuscola	3.75	17.25
Walnut Grove		86.42

(Continued next Week)

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**A PLEA from....THE BOOK**

"Cast me not off in the time of old age; forsake me not when my strength faileth."—Psalms 71:9.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."—Proverbs 3:27.

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."—Proverbs 11:25.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—I Timothy 5:8.

"Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Ecclesiastes 9:15.

Let not one of them look to us with pleading eyes, beg and be turned away. "They" gave every opportunity for wealth and riches that we might learn the story; having learned it, let us not forget it soon.

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Thomas J. Watts, Executive Secretary

2002 Tower Petroleum Bldg. Dallas, Texas



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I notice a mistake in the name of Eliza Lee Rhodes in our paper last week—she was called Eliza Lu, which is all right, but not her name. The printer got it wrong, somehow. When anybody writes to me and calls me Mrs. Lipsky, I don't enjoy it a bit, so I'm trying to get this little girl's name right.

I had a letter today from a dear friend who is in deep bereavement now. She sends \$5.00 for our B. B. I. scholarship girl, and promises more help for the same in September. We extend to her our loving sympathy, and thank her for help for Miss Parnell's fund. You will read her little note below. Yes, I know her name, and love her for her unselfish nature, and Christian character.

Besides this special gift for the scholarship, we have another for the orphans, from Macedonia Baptist Church. What a beautiful thanksgiving offering for God's mercy to the members of that church! We are not all so grateful to our Heavenly Father for His goodness to us.

Then comes a newsy letter from Annie Louise Duke, who is not as new a member as I said she was, but is always welcome. She tells us about the closing of school, and fishing, and visiting grandmother. Mary Ruth is telling of visiting, too, and of going to the W. M. U. Convention in Jackson.

Doris Laverne is interested in Sunday schools and violets and books, and her ambition to be a fine church worker, which I certainly hope she will be. John H. Bethune sends his gifts, (as did Doris) and tells about his school's closing, and how he had to be a little Dutch boy.

And how glad we are to have a letter from Miss Marguerite, our B. B. I. girl, this week! In a little note to me, she says that her heart is filled with joy over what "those sweet children" and others are doing for her. She would have written earlier, but is so very busy with urgent things to be done. You will enjoy her letter, written especially to you.

I suppose that some of you have noticed that brother W. G. Mize, who was business manager of the Baptist Home for Children, has been made superintendent, and that he and his wife are now living at the Home, and putting their whole effort into making the work a success. I know they will be pleased when they get the good contribution we are able to send them this week.

With love from,  
Mrs. Lipsey

—o—  
The Poetical Books

Job, the 18th book, Psalms, the 19th, Proverbs, the 20th, Ecclesiastes, the 21st and the Song of Solomon, 22nd, are called the poetical books, as they do not give historical facts but are more the expressions of the heart of man, in different moods or attitudes, as of sorrow, grief, disappointment, joy, gladness, rejoicing, and thanksgiving. They are all considered great literary productions.

Job, the 18th book:  
The author and date of this book are not exactly known, it is supposed to have been written at the time or of the time of some early history. It gives a picture of human trials and suffering and the triumph of faith in the end, as Job had all taken from him, and suffered greatly in the body as well as in the mind and heart, yet he trusted God, and had as much restored to him. A good verse: "Though he slay me, yet will I trust him." Job 13:15.  
How many sons and daughters

had he at first?

How many restored?

Give names of his last daughters.  
Mrs. Mayo

—o—  
New Orleans, La.,  
April 23, 1936

My dear children:

I wonder if you would like to hear something about the girls and boys who come to Rachel Simms' Memorial Mission here in New Orleans? The mission was founded by Miss Rachel Simms and is located at 729 Second Street.

On Sunday there is Sunday school, B. Y. P. U., and preaching just as you have in any Baptist church.

During the week there are classes for boys and girls on different days. They are for Primary, Junior, and Intermediate ages. We teach them about Jesus, who loves them and who died for them.

Most of these children are from Catholic homes, some are from Baptist homes, and some from homes where Jesus is not believed in at all.

But I wish you could hear them sing "Into My Heart," "Shine, Shine, Just Where You Are," and many other choruses and songs. They love to sing and we know that they will always remember what they sung about Jesus; and it is our prayer that many of them may trust Jesus to save them, then some day become Christian workers, preachers and missionaries for Him. You should also hear how they can quote verses from the Bible. I believe you would enjoy visiting these little children here at the mission and I thought you would like to hear something of the only way a mere handful of precious little children in this great city have opportunity to hear of Jesus.

I wish I might be able to know each of you who, by your contributions, are making it possible for me to come to the B. B. I. next year. But I can send love to each of you.

Yours in Christ,  
Marguerite Parnell.

—o—  
Newton, Miss.,  
April 24, 1936

Dear Mrs. Lipsey:

My school was out last Tuesday. We took our exams on Monday and Tuesday. I passed to the 5th grade and my sister passed to the second grade. Last Friday night at 8:00 o'clock the whole school had a play, and the parents were there. My room was representing the Dutch. I am sending 10c for the orphans.

With love,

John H. Bethune

Thanks for the letter and for the remembrance for the orphans. And what are you going to be doing now that school has closed? Write and tell us.

—o—  
Calhoun City, Miss.,  
Route 2,  
April 20, 1936

Dear Mrs. Lipsey:

Enclosed find nine dollars and seventy-seven cents (\$9.77) that was given by the Macedonia Missionary Baptist Church as a thanksgiving offering for the Baptist Orphanage at our morning services, April 19, to show our appreciation to God for the great blessings we

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quickly subdued and healing  
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Sample free Resinol, Z. Balto, Md.  
**Resinol**

received through the winter months. We had very little sickness, a very small number of deaths in our church and was protected from the terrible storm.

May this small donation prove to be a great blessing to the Orphans' Home.

Respectfully yours,  
Cordie Mae Simpson,  
Church Clerk.

I consider this a beautiful thing you are doing Miss Simpson, in your church, and believe that you will continue to have God's blessing upon you. I thank you that you let us send it from the Children's Circle, and hope to get it to Jackson tomorrow.

—o—  
Osyka, Miss.,  
April 20, 1936

Dear Mrs. Lipsey:

I have just finished reading your letter that was in the Baptist Record this week and I enjoyed it so much, my daddy has just started taking the Record and I am sure glad; it has so much good reading in it, and I like to read so well. My mother won't let me read love stories, and I'm glad for they don't teach little girls good lessons, do you think? I'm a little girl 9 years old and will be in the fifth grade next year. I went to school every day this year and won a prize: "A blue pair of socks." But the best of all, I won a prize for being the best all-round girl in everything. That was a 200 page Bible story book. I just love my teacher for it. Her name is Miss Lena Dean Young from McComb. I have never missed but four days out of school since I have been going and Dr. Rutledge made me stay at home then. I have one sister, Mary Elaine, 7 years old; and one brother, Hewette, 12 years old. We have lots of fun at home jumping rope. We also like to go picking violets. My grandpa lives near Magnolia and lots of children around there have no way to go to Sunday school, so they are having a class out under the shade trees. I like to go and after we have finished Sunday school we go looking for flowers. I have the best daddy ever was. We live on a farm, and have lots of pear trees; they are just full of little pears. I'll be so glad when they get ripe. We have such a good Sunday school down here, and the best and sweetest superintendent ever was. She offered a prize for every one that came to Sunday school six months without missing a Sunday and if I can go next Sunday I won't be missed a time. We not only have a good Sunday school superintendent but have a good pastor. I love to go to church and hope some day I can live and grow to be one of the best church workers ever was.

I am sending 25c for the little orphan children.

With much love,  
Doris Laverne McMillan.  
So much obliged for the gift

## COULD NOT DO HER HOUSEWORK



WHEN every-thing you attempt is a burden—when you are nervous and irritable—at your wit's end—try this medicine. It may be just what you need for extra energy. Mrs. Charles L. Cadmus of Trenton, New Jersey, says, "After doing just a little work I had to lie down. My mother-in-law recommended the Vegetable Compound. I can see a wonderful change now."

Liquid and Tablet Form

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

Doris, and we are glad to have the long letter, too. You must be sure to tell us how good the pears are when they get ripe, and if you helped mother to put up some of them for winter. I think mother knows what she is doing about the love stories.

—o—  
Bay Springs, Miss.,  
April 23, 1936

Dear Mrs. Lipsey:

I did not get to go to Jackson Thursday. It was so rainy and muddy the next day. But I enjoyed the program Wednesday. I am going and stay some with my cousin when their school is out, it may be out in two weeks and maybe not till June. But I will be glad when ours starts again for I miss all the girls. Well, guess it is about time to close.

With love,

Mary Ruth Denson  
I did not go to the W. M. U. meeting the next day either, Mary Ruth. But I did go to the Henrietta Shuck pageant the last evening, and I wish you could have seen it. It was beautiful.

(Continued on page 13)

## Children Readily Take

### Syrup of Black-Draught

When a child is sick, or upset by constipation, it is no longer necessary to irritate the little sufferer by giving a bad-tasting medicine. Keep on hand a bottle of modern, refined Syrup of Black-Draught. It is easily given to children. Made of official U. S. pharmacopeia senna and rhubarb, with cinnamon, cloves and sugar syrup to make it pleasant-tasting. Sold in 5-ounce, 50-cent bottles.



## SONGS OF FAITH

Songs of Faith has been chosen for the St. Louis meeting by

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Look for the Mammoth Book at Convention Book Exhibit

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Calling All Associations, Calling All Associations; No. 70, No. 70; Calling All Associations  
Calvary Baptist Church, Jackson  
Over three hundred and thirty-five officers and representatives from forty-seven associations in different sections of the state answered the call that was issued to attend the statewide conference for associational Training Union workers. All of the eleven districts were represented.

Those attending found a great store of information and inspiration in the general sessions through devotionals led by some of our own Mississippi pastors, and in messages from our Mississippi State Corresponding Secretary, Dr. Gunter, Dr. J. O. Williams, business manager of the Sunday School Board; Mrs. J. O. Williams, who specializes in chalk talks, and Mr. J. E. Lambdin, Southwide Baptist Training Union Secretary, and Mr. W. A. Harrell, his assistant. Probably even more practical guidance came to the delegates through the conferences, both general and departmental.

Mrs. J. O. Williams led the Junior leaders in a heart to heart study of problems with Juniors, dealing with them from a standpoint of the power that is needed, the one and only source of that power, and how one can have that power in leading young people. Mrs. S. T. Crawley inspired the Intermediate leaders in a similar way and at the same time led them to a greater love, a sympathy and understanding of the boys and girls at that strategic period in life. In the Senior conference Mr. H. S. Sauls of Mobile, Alabama, gave helpful advice and instruction, while Mr. Lambdin led the adults and Mr. Harrell the associational directors in an attempt to conquer the problems that arise in the campaign of taking the Training Union work into every church in the country.

The final success of the conference cannot be known or estimated until those who came, saw, and heard go back into their associations and carry the vision and the message that they caught in the meeting. Some of the hoped for results, however, as we enter the Five Year program which was launched are increased numbers of organizations, study course awards, and A-1 unions all over the state, and a series of simultaneous study courses in many associations. These study courses will begin in June. We hope for great, God given returns.

—O—

## Kosciusko Has Study Course

A fine spirit was manifested by all as the Kosciusko Baptist Training Union entered a week of study, April 13-17. Despite the fact that the public schools were ending the year's work just at that time, the attendance was good. Four inter-

esting classes were held, interesting because of the response on the part of the wide awake young folks and adults. The pastor, Dr. A. T. Cinnamon, led the Adult Union, Mr. J. E. Sweeney gave his services to the Seniors, the Juniors and Intermediates studied with the associate state secretary, Mr. J. C. Maxwell, B. T. U. director in the Kosciusko church, is leading the young people in a splendid way.

—O—

## Study Course Stimulated by a Gulf Breeze

Some of our best, most encouraging, live Baptist Young People's Unions are on our Gulf Coast. Last week, April 20-25, the Training Union of the Biloxi church, with Dr. G. C. Hodge as pastor, and Mrs. F. H. Pates as director, staged a training school. Each night the Juniors and Intermediates gathered to study their manuals taught by Mrs. G. C. Hodge and Mrs. Pates, respectively. The Seniors discussed "Planning a Life," and the Adults were led by the pastor in the book, "The Fine Art of Soul-Winning." Much interest was given throughout the week, and we feel that after this week of study the work will go forward with renewed enthusiasm.

## COMMITTEE CORNER

For Sunday, May 10

PROGRAM COMMITTEE — This Sunday our attention will be centered on Mother and her day. Follow the suggestions given in the quarterlies. Be sure to invite all mothers. Fix the program in written form so that they may be given to all. If you like the idea make them in the shape of a heart. In white across the red write MOTHER with the theme of the lesson. Around this cut smaller hearts to open up. Under each one write the name of a topic to be discussed, as the topics in the Junior and Intermediate lessons are exemplary of what is on a mother's heart. The Junior topics might be shortened to the keyword in each case as "Pray," "Sacrifice," etc.

Seniors — If possible dramatize the program. The story of Job gives such a fine opportunity for work of that kind.

MEMBERSHIP COMMITTEE — Send invitations to all mothers, and to absentees send an invitation asking them to bring their mothers.

SOCIAL COMMITTEE — Bedeck the room with flowers and arrange the room with reserved seats for the mothers marked off with red and white streamers. Get roses, white and red, for all those who come.

INSTRUCTION COMMITTEE — Arrange a family group, the quiz leader, perhaps as mother or father. Call several members up (or ask them beforehand) talk of the help and strength that comes through such family devotionals, read one

selection from the week's readings, then ask questions in the group about all the readings for the week.

MISSIONARY COMMITTEE — Find out and report to the union, or remind them, just what the church budget is and what percentage is being sent for missions. Then rehearse with them the seven phases of our Cooperative Program.

—BR—

(Continued from page 12)

Dear Mrs. Lipsey:

Enclosed is a check for the B. B. I girl. You can depend upon me for the same amount the first of September. It is a joy to have a part in the support of any one who is to witness for my Saviour.

With love,

One Interested

We thank you for your sweet cooperation in our work, dear friend, and are asking for needed blessings upon you.

—O—

Starkville, Miss.,

April 17, 1936

Dear Mrs. Lipsey:

My school was out a week ago

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The Southern Baptist Convention

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## Baptist Student Union

### Vocational Guidance Week M. S. C. W.

This week has been one in which the B. S. U. has placed emphasis on the selection of a life work, a career. For those who have already chosen a vocation, it has been a time to catch anew a glimpse of the goal; and for those who have not chosen it has been a period of valuable inspiration and information.

The noonday meetings have been given over entirely to discussions of vocational choice. The question has been studied from all angles, vocations considered in the light of their suitability to different temperaments, the opportunities they offer for advancement, their characteristics and requisites, and their remunerative aspects. But in this many-sided study of professions there has been a single predominating idea—that of selecting a vocation which enables one to express himself in the most creative living possible.

On each day of the week, a devotional thought has been brought by some faculty member whose life justifies his advice and guidance in vocational problems. In addition to the regular daily messages, on Wednesday a special program was arranged. This consisted of brief glimpses of a variety of fields open to a young woman: including "Religious Education," "Social Work," "Health," "Physical Education," and others.

On Friday an excellent message was brought on the greatest of all careers open to woman, "Marriage and Motherhood." This career was beautifully discussed by Mrs. W. F. Backstrom, an outstanding success in it.

The week's program has given a clearer look at the variety of ways of creative living open to youth, and a deeper sense of responsibility for the life given us to spend.

—Pansy Simmons, Reporter

### Blue Mountain

Students in the winning foursome of the intra-mural golf tournament at Blue Mountain College, which begins on May 4 on the college links, will be the guests of the Colonial Country Club of Memphis and will spend the day playing on the club links.

The invitation was received in a letter from Mr. E. M. Ries, manager of the Colonial Country Club.

Miss Helen Thornton, A. B., 1930, and diploma in expression, 1931, from Blue Mountain College, has recently become head of the expression-dramatics department of Arkansas State College, Jonesboro, Ark.

The following news article appeared in the Greenwood, Mississippi, Commonwealth, April 8: "Miss Fannie May Izard, experienced home demonstrator is giving lectures and demonstrations at the cooking school and home modern-

ization show each afternoon."

Miss Izard, whose home is at Newhebron, graduated from Blue Mountain College in 1934.

Misses Elaine Coleman of West Point, Fay Ferguson of Louin, and Ruth Kirk of Grenada, will represent Blue Mountain College at the Statewide B. T. U. Conference in Jackson at Calvary Church April 24-25.

Miss Mary D. Yarborough, Director of religious education, and Mrs. Sadie Tiller Crawley, Dean of Students, will be among the speakers at the conference.

Mrs. Sadie Tiller Crawley, Dean of Students of Blue Mountain College, was the speaker Saturday evening at the annual Mothers' and Daughters' banquet at Goodman Junior College. More than three hundred mothers and daughters were present.

—Mary Gurney Parker, Secty.

This year we were extremely fortunate in securing as a speaker during Vocational Emphasis Week Mr. William Hall Preston. Mr. Preston is known and loved throughout the Southland and elsewhere. His messages inspired us to greater things as he brought to our minds a more vital, enthusiastic, and forceful view of life. On Wednesday evening Mr. Preston gave all of us a greater longing than ever to go to the June Retreat at Ridgecrest as we viewed familiar faces of Christian leaders in moving pictures of that wonderful place.

During Mr. Preston's visit the old council honored him and the members of the new council with an informal tea.

The members of the council are: President — Theresa Anderson, Canton, China.

Vice-President—Georgia Mae Ogburn, Meridian, Miss.

Social Chairman—Elaine Coleman, West Point, Miss.

Devotional Leader—Patricia Gilpin, Greenwood, Miss.

Secretary—Elizabeth Williams, Utica, Miss.

Treasurer—Irma Lee Flynt, Meridian, Miss.

Reporter — Eileen Stubblefield, Houston, Miss.

Chorister—Vonnelle Byrd, Mount Olive, Miss.

Pianist—Jeanette Thigpen, Bay Springs, Miss.

Sunday School Representative — Bula G. Lee, Memphis, Tenn.

Y. W. A. Representative—Carolyn Huff, Forest, Miss.

B. T. U. Representative — Ruth Kirk, Grenada, Miss.

Local Representative — Bonita Godwin, Blue Mountain, Miss.

Methodist Representative — Alice Warren, Halls, Tenn.

Faculty Representative — Miss Ruby Talbot.

Student Government Representative—Mary Lou Curry, Eupora, Miss.

Student Secretary—Miss Mary D. Yarborough.

On last Saturday a car full of delegates left Blue Mountain for the B. S. U. and B. T. U. Convention in Jackson. The delegates also attended the Spring B. S. U. Retreat at Clinton. The members of that group were Prof. A. M. Donnell, Mrs. A. L. Crawley, Miss Mary D. Yarborough, Miss Ruth Kirk, and Miss Elaine Coleman.

Last week it was a delightful pleasure to have with us Mr. John Allen Moore of Tupelo and a student at the Baptist Theological Seminary in Louisville, Kentucky; especially were we glad to have him to bring to us in the chapel exercise and at prayer meeting on Wednesday two inspiring and helpful messages.

On last Sunday evening the officers of the general organization of B. T. U. were chosen. They are:

Director—Ruth Kirk, Grenada, Miss.; Associate Director, Virginia Myrick, Memphis, Tenn.; Secretary-Treasurer, Cornelia Leavell, Roanoke, Va.; Bible Readers' Leader, Sarah Grantham, Tralake, Miss.; Chorister, Elizabeth Williams, Utica, Miss.; Pianist, Camille Spencer, Memphis, Tenn.

—Lourie Strickland, Reporter.

### Co-workers in B. S. U.'s

"Behold, how good and how pleasant it is . . . to dwell together in unity." The amicable relations which have existed between the B. S. U. councils of State Teachers College and that of Mississippi Woman's College has been a source of much joy and inspiration to members of the S. T. C. group. This mutual friendship has resulted in spiritual and social benefits. The shadow play, "Voices on the Campus," so splendidly rendered by the B. T. U. from M. W. C. was both entertaining and inspirational. The temptations that confront the college students of today were artistically portrayed. It challenged each Christian to heed only those which would lead him to higher planes of endeavor.

A climaxing event which is being looked forward to with much interest and enthusiasm is the joint meeting of the old and new members of these councils on May 11. The groups will assemble in the beautiful sunken garden at S. T. C. where a very inspiring program will be rendered by representatives from both groups based upon the subject "Looking Forward." There, in

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## Tetterine!

the hush of the evening twilight, the new members will be influenced to resolve to give their best in service on their campus. The outgoing officers will resolve to better serve God wherever they go.

May this friendship continue throughout the years.

—Doris Guy

—BR—

About 80 copies of the Record go to the members of First Church, Vicksburg. And the pastor says, "Many favorable comments have come to the pastor on the value of the Record by those who have recently become subscribers."

—BR—

Father (totaling son's bills for last week-end trip): "What's this item of expense?"

Son: "Oh, that's my hotel bill."

Father: "Well, don't buy any more hotels."—Ex.

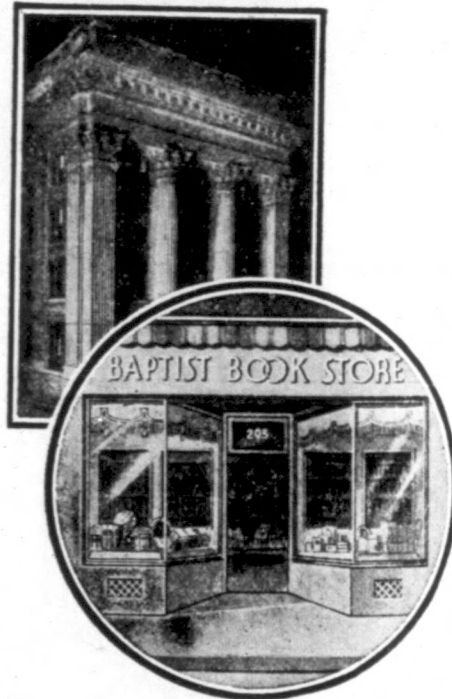
## WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

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# TUPELO IN THE STORM AND AFTER

(A personal letter to Rev. G. E. Wiley from Pastor S. B. Cooper.)  
Dear Glen Eric:

Your letter has meant so much to me. You just can not imagine what we have gone through.

After the service Sunday night, we took two parties home from church, and I drove rapidly. The lightning was one continual flash. I stopped in the drive and Sarah and the children hurried in while I put the car in the garage. Coming in, I stopped on the porch and heard the roar of the tornado. I could see it as it came sweeping through Wyllis Heights. It seemed headed straight to us. I walked in the house thoroughly surrendered to the Lord, without a doubt in my mind that we were doomed to go. Sarah had undressed little Silas. We hastened to get his clothes on again, but only his underwear was on when it struck. The lights were gone by this time. I gathered them all in the center of the room in my arms and prayed. The children soon grew hysterical. We told them that God might take us, but if He did, we were all ready to go. Sarah began singing: "God Will Take Care of You," and we all joined her. Silas does not like to sing with us, often refuses, but he did not hold out on us this time. When we finished, the calm had come. I went out, and the Stacey's porch was partly gone. I could see houses in Wyllis Heights burning, but not one standing. I realized during the storm that the worst of it passed south of us. Soon the large brick house on the corner near where you parked your car was in flames. As I threaded my way down the street, through all the fallen trees and debris, I soon discovered that the houses were gone, and this was so all the way down to Main Street. The high school was completely wrecked. The auditorium was blown flat and so was the gym. Not one window nor door left. They were all torn out of that building as if it were built of paper. The tornado ripped in from the southwest and went in a north-eastern direction. Church Street was a mass of ruins. The large house the Kings lived in was wrecked. Cousin Joel Berry's house was badly wrecked. The First Church was wrecked, and I hear that the Adjutant General has ordered the ruins dynamited. Guards have been placed there to keep people from walking on that side of the street. North of the First Church, for more than two blocks, not a house was left standing. On down Franklin Street, every house was gone but Mr. Leake's. His porch was blown away. The large concrete columns were blown away. Mr. Mad-dox's home was badly damaged, and his wife's leg broken. People all around Mr. Leake's home were killed. In houses on either side, lives were lost. Dr. Hunt's home was blown flat. His apartment was demolished, also. The entire destruction beggars description. I never have seen so much suffering. I never have heard so many screams for help. I never have heard so many

prayers screamed out for mercy. The mutilation of bodies was horrible. It seems like a ghastly dream, more than a reality. People with their clothes entirely blown from their bodies worked in the drenching (I never have seen it rain quite so hard in all my life) rain. Buried under the wreckage, faint cries for help would come. "Hurry! Please hurry!" Then across the street a child would cry for help, for mother, or mother or father for child. All night long it continued. After it seemed that all had been cleared from one pile of debris, one who had been knocked unconscious would "come to," remember what was happening when they last remembered, and finding themselves pinned down, would become hysterical. I never can get away from those cries, those screams for help. I never have seen so many bloody bodies. I never have seen so many people die in all my life put together. The Stacy reported in the death list was a mistake. The name was, or should have been, Tracy. The Shirley was the blond who lived in Wyllis Heights. He, his wife and two children were all killed. The little girl was not found for four days. . . . They had been to church. They just reached the house. His family went in the house, while he went to put the car up. But he never got back to them. . . . I do not believe we had a finer man in Calvary Church, nor a finer woman. They were just entering into that period of their greatest usefulness, and shall be sorely missed. Walter Doty was the one of whom his brother Oscar said he was the best salesman he ever had seen. He, his wife and little boy were in bed together. The wife was left. I buried the little David girl. She was the only child, and the idol of the mother and father; but the father was in St. Joseph's and the mother in the Baptist Hospital at the time of the funeral. So many were buried and members of the family were unable to go. On Tuesday I buried fourteen, and on Wednesday I began at eight in the morning and the last service was at six in the evening. Most of the time, I moved from one grave to another. In one family, the mother and father and eleven children were buried in one grave, eight by thirty-five feet. As these children were dying, they prayed that they might go with the others.

All the damage to our house was caused by a plank going through a window. There was no damage to the Circle. . . . We suffered \$4,300 on the new church, but we had \$9,000 insurance.

The little church in Wyllis Heights was swept clear away. Their meeting was just closing. Two grown men and two children made professions of faith, and in less than thirty minutes all four were in eternity. What an illustration! The Methodist Church auditorium was badly damaged. They expect to collect insurance. The Sunday school department was not damaged. The Presbyterian Church was badly damaged, but I do not know the extent of their damage. The school that Betty attended on

North Church was levelled to the floor. We have secured the Court House for Sunday school and church services. Tupelo will never look the same. All the magnificent trees were taken. The high school campus was one of the prettiest I have ever seen. You remember, I am sure, the large grove in the front of the building.

We had our first service together last evening at prayer meeting. . . . We shall need more than ever before the leadership of the Lord. Sunday morning all churches but one had union services in the Lyric Theater. Dr. Brooks and I preached; the Episcopal rector, Waters, read the Scripture; the Presbyterian pastor, Howie, led in prayer. I feel that it was a good service. . . .

Sincerely,  
Si.

## SUNDAY SCHOOL LESSON

(Continued from page 10)

neediest man in town just because He may be so rich in wealth of the world that he does not realize how empty it all is, and how greatly he does need the one thing needful, a living trust in God. A realization of this need upon the part of rich and poor, is necessary to any growth of Christian character in anybody.

(c) Beneficiaries of Christ's Blessings Cooperate with Him. (V. 14).

"Show yourselves unto the priests." He gave them something to do. So it ever is from the inception of the spiritual life right on as long as any one of His servants shall be left to labor in this lower earth. The task He gave them was assigned for the development of their faith, their loyalty to His commands, their sense of gratitude to Him for His mercies, their skill in the carrying out of His commands.

(d) Beneficiaries of His Blessings Should Express Gratitude. (V. 18).

The ingrate is among the most despicable characters in the world. The expression of gratitude is an evidence of a soul of superior worth and a life of superior strength.

(e) The Grateful Heart Gets an Added Blessing. (V. 19).

"Go thy way: thy faith hath made the whole," or better, "Thy faith hath saved thee." Go and show thyself to the priests. They must take note that your leprosy is cleansed. But to this one who came back to express his gratitude to God, there is given a specific declaration personal to himself. He of all of them received the boon of eternal life.

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Get our very low rates for special buses.

Go when you like. Return when you wish.

Our drivers are selected for ability, carefulness and character.

## Tri-State Coaches Jackson, Miss.

## MOTHER'S DAY—May 10th.

The beautiful custom of contributing to the Charity Fund of Baptist Hospitals on Mother's Day has become a fixed policy of the Southern Baptist calendar. In making your gift this year, please remember that this Hospital is a Southwide institution engaged in the blessed ministry of

### HEALING HUMANITY'S HURT

and is dependent upon direct gifts for its free service. We did free work for the poor in 1935 which cost \$43,262.82. Did you have part in it? You may have part in our work this year by designating your gift which is intended for us, or by sending it direct to us. No part of the Cooperative funds may be used for charity; but is paid on the cost of the buildings.

## SOUTHERN BAPTIST HOSPITAL

LOUIS J. BRISTOW, Superintendent

NEW ORLEANS,

LOUISIANA





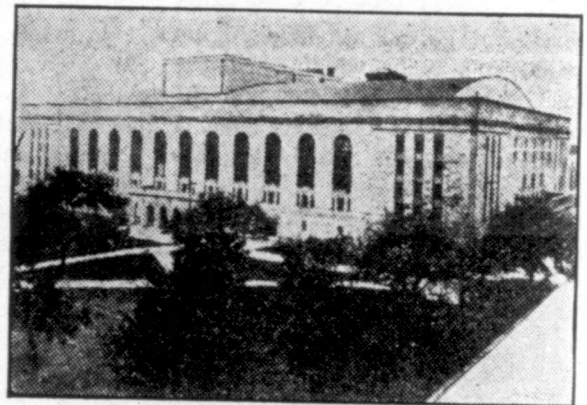
## NEW ORLEANS IN MAY—AMERICA'S MOST INTERESTING CITY—YOUR HOST FOR 1937—SOUTHERN HOSPITALITY FOR SOUTHERN BAPTISTS

New Orleans awaits expectantly the coming of thousands of Baptists in 1937. New Orleans the incomparable . . . the city of Romance and charm . . . of Patios . . . the Mardi Gras . . . French customs . . . Spanish influences . . . narrow streets . . . intriguing iron balconies . . . European customs . . . Creole traditions . . . old Churches and a history romantic, daring, fearless . . . as dauntless as the mighty Mississippi that flows past its gates.

Modern New Orleans, with her splendid hotels, famous restaurants, spacious parks, her second U. S. Port, beautiful homes and the South's largest Auditorium, is ready to entertain you . . . your coming will make a lasting and valuable contribution to the religious life of New Orleans. We await you—

*Jno. Astuff*  
Chairman.

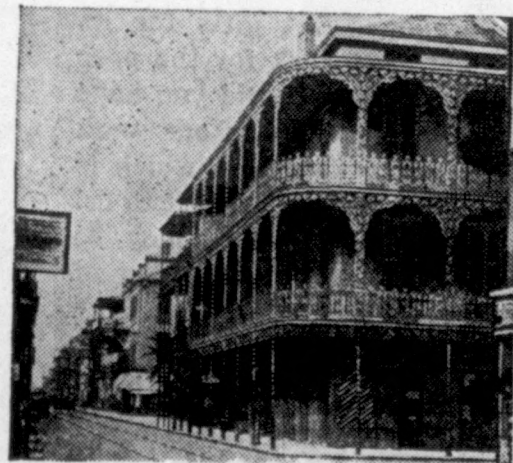
New Orleans Convention Committee.



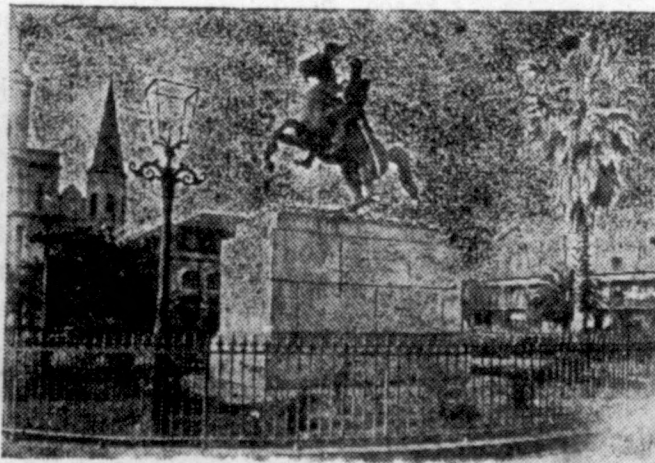
Spacious Municipal Auditorium where Convention Will be Held



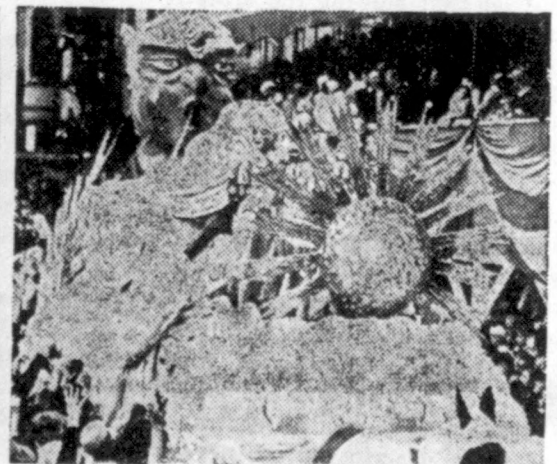
Beautiful Beaches Surround New Orleans—Swimming in May



Scene, Vieux Carre—Old French Homes—Iron Balconies



Place d'Armes, Gen. Jackson's Monument—St. Louis Cathedral and Cabildo in Background



New Orleans, the Mardi Gras City—A Typical Parade Float